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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1912

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The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite; with the Rev. James Reed in an advisory capacity.

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The Massachusetts New-Church Union

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the cells of the brain and nervous ganglia and not in the mind itself. He calls attention to the fact that the explanations which every theory of the subconscious offers are twofold:—

> There is firstly a reservoir which keeps the subconscious ideas, and secondly a mental workshop which manufactures the products of thought as far as they are not elaborated consciously. The reservoir, full of dissociated ideas, has to explain the occurrence of strange conscious ideas and of otherwise surprising behavior. The workshop has to explain the conscious results of the evidently synthetic labor which goes on independently of our conscious control. What is that reservoir? Of course, if we call it a reservoir of ideas we have yielded the whole point; ideas are of mental stuff. (Subconscious Phenomena, p. 21.)

It is a question, then, he holds, not of psychical phenomena, but of what theory shall be adopted to explain the entrance of any idea into the conscious mind. New ideas come through a brain and nerve process; why not the recurrent ideas of memory? And if the normal memory can work without subconscious mental help, why not the abnormal? Memory is thus explained as an after effect of brain and nerve stimulation. (*Ibid.*, pp. 22 *et seq.*)

But Professor Münsterberg nevertheless admits the possibility of a mental contact with other minds within and above the usual external means of communication in the physical body. For, in accounting for some forms of hysteria and hypnotism, he writes as follows:—

> Hypnotism is essentially the same as the old mesmerism, and mesmerism was widely acknowledged as clairvoyance, and all that harmonizes again with the experiences of the mediums whose subconscious mind in trance enters into contact with spirits of the dead. The subconscious personality is thus really a metaphysical power which transcends the limitations of the earthly person altogether and has steady connection with the endless world of spirit and the inner soul of universe. (Psychotherapy, pp. 128, 129.)

Sir Oliver Lodge has written in a similar vein. We read:—

This doctrine — the theory of a larger and permanent personality of which the conscious self is only a fraction in process of individualization, the fraction being greater or less according to the magnitude of the individual, — this doctrine, as a working hypothesis, illuminates many obscure facts, and serves as a thread through an otherwise bewildering labyrinth. It removes a number of elementary stumbling-blocks which otherwise obstruct an attempt to realize vividly the incipient stages of personal existence; it accounts for the extraordinary rapidity with which the development of an individual proceeds; and it eases the theory of birth and death. It achieves all this as well as the office for which it was originally designed, viz. the elucidation of unusual experiences, such as those associated with dreams, premonitions, and prodigies of genius. . . . Whatever it is that controls our physiological mechanism, it is certainly not our own consciousness; nor is it any part of our recognized and obvious personality. (Hibbert Journal, Vol. VI, pp. 577, 578.)

These extracts, among many that might be given from eminent authorities, are sufficient to justify the following conclusion of Professor James:—

The *subconscious self* is nowadays a well-accredited psychological entity; and I believe that in it we have exactly the mediating term required. Apart from all religious considerations, there is actually and literally more life in our total soul than we are at any time aware of. The exploration of the transmarginal field has hardly yet been seriously undertaken, but what Mr. Myers said in 1892 in his essay on the "Subliminal Consciousness" is as true as when it was first written: "Each of us is in reality an abiding psychical entity far more extensive than he knows — an individuality that can never express itself completely through any corporeal manifestation. The Self manifests through the organism, but there is always some part of the Self unmanifested; and always, as it seems, some power of organic expression in abeyance or reserve." (Varieties of Religious Experience, pp. 511, 512.)

Professor James then advances the hypothesis that the subconscious continuation of our conscious life into the realms of another world is the basis of religious experience; and that the power of this unseen world is God. He says: "We and God have business with each other; and in opening

ourselves to His influence our deepest destiny is fulfilled." (*Ibid.*, p. 516.)

We have been accustomed to so much that is not very satisfactory in the use of this theory of the subconscious in the so-called practice of Mental Science, and in the attempts of the practitioners to show that the Lord Jesus employed it to work His miracles, and that He was only a mental healer like themselves,—Divine only as all men are,—that it is gratifying to find so eminent a scholar and leader of Christian thought as Prof. William Sanday, of Oxford, basing a theory of the supreme Divinity of the Lord upon this philosophy of William James. He devotes two or three chapters of his recent book on "Christologies, Ancient and Modern," to showing, first, "that the proper seat or *locus* of all Divine indwelling, or Divine action upon the human soul, is the subliminal consciousness;" and second, "that the same, or the corresponding, subliminal consciousness is the proper seat or *locus* of the Deity of the incarnate Christ." And lest he be misunderstood, he adds: "I do not of course mean to deny that this Divine element makes itself felt, and at times directly felt, in consciousness. But it seems to *come up* (as it were) unto consciousness, as if from some lower and deeper sphere" (p. 159). The application of this to the Lord is to show how He could be completely human and at the same time really Divine, or God Himself incarnate in a human life. This is the noblest purpose to which this new psychological doctrine of the subconscious can be devoted; and Dr. Sanday has performed his task reverently and with great beauty in the portrayal of the experiences of the Divine Human in relation to the indwelling Divine, as revealed in the Gospels.

Now, it is well known to students of the psychology of Emanuel Swedenborg that a century and a half ago he set this forth under a different terminology, but with far greater fullness and definiteness, both in explanation of the mental phenomena of men and also of the God-Man. For, beginning with his work as a natural scientist and philosopher, in the volume entitled "De Anima," which Dr. Sewall

has rendered in English as "The Soul, or Rational Psychology," the twelve theses on the Human Soul found in the appendix show the scientific method employed in his discovery of what is now called the "subconscious." He begins:—

> From the anatomy of the animal [or physical] body we clearly perceive that a certain most pure fluid glances through the subtlest fibres, remote from even the acutest sense; that it reigns universally in the whole and in every part of its own limited universe or body, and continues, irrigates, nourishes, actuates, modifies, forms, and renovates everything therein. This fluid is in the third degree above the blood, which it enters as the first, supreme, inmost, remotest, and most perfect substance and force of its body, as the sole and proper animal force, and as the determining principle of all things. (Thesis I.)

He adds that this fluid lies so deeply in nature that no thought can enter into it, except by the doctrine of series and degrees joined to experience. In the next thesis he continues:—

> Yet this does not prevent us from perceiving, solely by the intuitive faculty of the mind, that such a fluid, although it be the first substance of the body, nevertheless derives its being from a still higher substance, and proximately from those things in the universe on which the principles of natural things are impressed by the Deity, and in which, at the same time, the most perfect forms of nature are involved. Hence it is that it is the form of forms in the body. (Thesis II.)

Thus Swedenborg began his psychology, and based it, upon a scientific concept just as the physicist begins the study of the phenomena of light with the concept of a frictionless atmosphere, called ether, of which no sense impression can ever be had; or the neurologist with the concept of nerve currents when he can see nothing but nerve fibres. This "most pure fluid" of the body which could be perceived only by the intuitive faculty, which derives its being from something still higher, or something mental or spiritual, which cannot be said to live, feel, perceive, or un-

derstand and regard ends or purposes, because nature in itself is dead and only serves life as an instrumental cause; and is thus altogether subject to the will of an intelligent being (Thesis III); but is accommodated to the beginning of motion in the body and the reception of life and physical activity in the world,—this Swedenborg afterwards called the "limbus," an organism of the body; or perhaps it were better to say that he called the organism in which this spirituous and most pure fluid acts and resides, the "limbus."

Now notice, that this term means much the same as the expression "subliminal" used by Mr. Myers and others in connection with the subconscious; for the word "subliminal" means "under the threshold" of the conscious mind, and the word "limbus" means "the border" of the natural, and thus under the threshold of the mind which is itself spiritual.

Swedenborg sets forth two principles which determine the use of the limbus: one he names "natural," relating to existence in this world; the other, "spiritual," for life and wisdom; and from these two he derives a third, namely, self-determination, or reason. This is a classification common to all systems of psychology, but reached usually by a different scientific method, or concept; but it gives what are commonly called the sensuous, the intellectual, and the rational faculties. Swedenborg connects them with the use of the limbus as follows: There are three degrees of the mind which he names the *"animus," "mens,"* and *"rationalis,"* and he defines their functions as follows: The mind *animus* receives all that flows in through the gateway of the senses from the body and from the world; the mind *mens,* whose subject is the soul, receives all those loves which flow in from God, through His Spirit by means of the Word, and from heaven and the "celestial society of souls"; and the rational mind *rationalis* receives all the loves that flow in from *mens* and *animus,*—when mingled they are called rational; but they do not become the property of the rational mind. They may be withdrawn. They become conscious only while thus mingled in the rational mind; but when they are withdrawn they still exist in the *mens* and *animus,*

but they have faded, or receded, from consciousness. (De Anima, nn. 340-342. Cf. Arcana Cœlestia, n. 978².)

These are the "reservoirs," then, to which Dr. Münsterberg has referred. Later, in his theological writings Swedenborg calls them the spiritual and the natural minds, one formed in the image of heaven, and the other in the image of the world.

What a vast amount of love there must be in these reservoirs of the subconscious, the *mens* or internal mind, and the *animus* or external mind: some of it, perhaps,—like the innocence and peace implanted by the Lord in infancy, and guarded by the angels as the "*remains*," so called by Swedenborg, by the development of which in actual experience man can be saved,—may not yet have been formed by use into definite states of wisdom and psychical existence; and yet, gathered there it is potential, a real heavenly power, but static; and some of it, woven by use into principles, or tissues of character, is dynamic, working all the time beneath the consciousness like the muscles and sinews of the body when we pay no attention to them, or like the organs of digestion, assimilation, and circulation. And in what vital, living connection it all is with the other world, with the Lord and the angels if in the *mens*, the internal mind; and if in the *animus*, the external mind, it still may be in the same heavenly and Divine service; or, if separated from that service, it becomes a means of access for evil influx and false suggestions from the hells. Out of these vast fields of the internal and external mind, in which man's subliminal self is continued into the universe of souls, giving and receiving good or evil according to his own character and associates there; and in which it is still further continued into conjunction with the Infinite Source of life in its endless expressions of love, wisdom, and use, or the perversions of them,—out of these vast fields and associations of the subconscious rise up into the rational mind the feelings and thoughts, purposes and activities, of each successive state of consciousness. So close is this unity of souls in the unseen, and so interdependent, that we are taught that man would

lose instantly the power to think a single thought, or entertain a single idea, if he should be cut off from his spiritual associates,— that every affection he has ever known, good or evil, would cease, and unconscious, he would fall down like an inanimate thing. (Heaven and Hell, n. 203; True Christian Religion, n. 118.) This is Swedenborg's doctrine of the vastness and importance of the subconscious.

The two terms "supraconscious" and "subconscious," which are beginning to be used in psychology, may be fittingly applied, perhaps, to Swedenborg's two great divisions of the mind, the *mens* and the *animus*. But upon further consideration it may be seen that the term "subconscious" should be confined to the limbus, as its equivalent, unless psychologists are willing to accept this term itself (limbus), and give up the newer term "subsconscious" to designate what Swedenborg has termed the *animus*, or mind of the natural sense-world.

Let us ask, then, more in detail, What is the function of the limbus?

The first answer is found in what we are taught of the fluidity, or evanescence, of spiritual substance. Swedenborg says of it:—

> Substances in the spiritual world appear as if they were material, but they are not; and because they are not material therefore they are not constant. They are correspondences of the affections of the angels, and with the affections of the angels they are permanent, and with them they are separated [that is, dispersed when the affections cease]. (Divine Wisdom in Apocalypse Explained, VIII, 3. Compare Divine Love and Wisdom, n. 344; True Christian Religion, n. 78.)

In the realm of the mind, or spirit, love is continually flowing into thought, and thought into action to become fixed. If it were not for this ultimate expression of affection and thought in words and deeds, they would flow on forever and come to naught. They would not even come into consciousness without this third stage of progress—at least in what Swedenborg describes as the production of spheres of character and influence. We read:—

Love, life, and works, with every man, make one, insomuch that whether we say love, or life, or works, it amounts to the same . . . since what a man loves he also wills with the mind and does with the body. . . . That works proceed from a man's life, as well internal as external, and that they are activities of the sphere of affections and thoughts thence, by which he is encompassed; and that no communication of the life and love of man is possible, unless the encompassing sphere which is of his life becomes active by doing, might be shown by many considerations. Wherefore such as the life is, or as the love is, or as the works are, with man, such also are all things of which that sphere is composed. (Apocalypse Explained, n. 842.)

This is a universal law of the relation of the natural to the spiritual world; the natural is always the foundation upon which the spiritual rests and becomes fixed and permanent. The atmospheres of the spiritual world, pregnant with the Divine forces, must flow into those of the natural world which ultimately come to rest in the mineral kingdom, before they can enter into definite forms of service, and thus become fixed as a basis from which earthly and heavenly uses can ascend. (Divine Love and Wisdom, nn. 302, 307). Hence the maxim of New-Church cosmology, that "all creation is through ultimates into mediates." In explaining the necessity of two suns and two worlds derived from them in order that there should be any creation at all, Swedenborg says:—

The cause of the creation of the dead sun is, that all things may be fixed, stated, and constant in the ultimates, and that from this ground things may exist which shall be abiding and everlasting. So and not otherwise creation is founded. The terraqueous globe, in which, upon which, and about which, such things exist, is as a basis and firmament; for it is the last work, the *ultimum opus,* in which all things end, and upon which they rest. That it is also as a womb out of which effects, which are the ends of creation, are produced, will be shown in what follows. (Divine Love and Wisdom, n. 165.)

The limbus, on the border of the natural, is the medium of communication between the mind and the body. It en-

ables the mind to ultimate its affections and thoughts in the body even down to this last work, the *ultimum opus,* of creation, the mineral kingdom. So by means of the limbus the mind can express itself, and become conscious in its own works of its affections and thoughts; and so the affections and thoughts become fixed and permanent forms of character.

It is because the limbus is thus the organ in which the experiences of the mind become fixed and permanent that Swedenborg ascribes to it the functions of the natural memory. He says, "There are two states of man, one when he thinks from his spirit, and the other when he thinks from the memory of his body" (Apocalypse Explained, n. 193a). And he farther says:—

> The natural mind of man consists of spiritual substances, and at the same time of natural substances: thought is made out of its spiritual substances, but not out of the natural substances; these substances recede when the man dies, but not the spiritual substances; wherefore that same mind after death, when the man becomes a spirit or angel, remains in a form similar to that which he had in the world. The natural substances of that mind, which, as was said, recede by death, form the cutaneous envelopment of the spiritual body in which spirits and angels are. Through such envelopment, which is taken up from the natural world, their spiritual bodies subsist, for the natural is the containing ultimate; hence it is, that there is no spirit and no angel who was not born a man. (Divine Love and Wisdom, n. 257.)

In the "Arcana Cœlestia" (nn. 2469-2494) further information is given concerning the spiritual and the natural substances of the mind. Thus we learn that there are two memories, an exterior which belongs to the body, and an interior which belongs to the spirit (n.2469). But while man is in this world "the ideas of thought of the interior memory flow into the things in the exterior memory, as into their vessels, and are there conjoined" so that they appear to be one memory only (n. 2470). But in the life after death the exterior memory, having lost the use of the bodily senses which awaken it to activity, becomes dormant, or quiescent;

while the interior memory goes on, upon the basis of this dormant past, to use all the ideas of thought and affection which belong to its eternal life in the spiritual world, and which have dwelt, and continue to dwell, in these things of the exterior memory as their containing vessels. And sometimes, for purposes of judgment for instance, the exterior memory may become active again even after the grosser substances of the material body have been left behind in the grave. Nevertheless, these two memories are so distinct that one may act without the consciousness of the other; and, indeed, they exist distinctly, from the forces, and in the atmospheres, of the suns of two distinct worlds. Hence to the exterior memory belong all the things of this world, all that comes and goes through the senses of the body, all the words of earthly language, and all knowledges of this world; but to the interior memory belong all things of reason and of knowledge of God and His kingdom not of this world, His kingdom of neighborly love (n. 2471). And now let us notice something of especial importance in its bearing upon our present subject. Swedenborg writes:—

> I have been instructed that the exterior memory, viewed in itself, is simply something organic, formed from the objects of the senses, especially of the sight and the hearing, in substances which are the beginnings of the fibres; and that according to the impressions from these objects are effected variations of form, which are reproduced; . . . Also, that the interior memory is in like manner organic, but purer and more perfect, formed from the objects of the interior sight; which objects are disposed into regular series, in an incomprehensible order. (Arcana Coelestia, n. 2487.)

This "something organic" formed from the senses "in substances which are the beginnings of the fibres" is the limbus. Elsewhere Swedenborg tells us that it is from the purest substances of nature (True Christian Religion, n. 103). And this agrees with the concept upon which he based his earlier studies of psychology, as found in the first of his "Twelve Theses on the Soul" already mentioned; for he says, "From the anatomy of the animal body we clearly perceive that a certain most pure fluid glances through the

subtlest fibres, remote from even the acutest sense." This was his first glimpse of the limbus.

Now leaving aside for the present what he says of the interior, or spiritual mind, Swedenborg here presents the view which Professor Münsterberg favors, namely, that the reservoir of the natural memory is physical instead of psychical; although it is true that Swedenborg classifies it with the mind sometimes on account of its intimate relation to it, for it is as a containing vessel of the memory of the spirit which is strictly psychical. And Dr. Münsterberg is on this scent when he acounts for some phenomena of the subconscious as coming from psychical "contact with spirits of the dead," and when he continues by saying, "The subconscious personality is thus really a metaphysical power which transcends the limitations of the earthly person altogether and has steady connection with the endless world of spirit and the inner soul of the universe."

But Dr. Münsterberg is not alone in finding his physiological basis for the natural memory and for the phenomena of the subconscious; the general trend of progress in modern psychology is in this direction. We are indebted to Henry Frank for a chapter in his recent work on "Psychic Phenomena, Science, and Immortality,"* which sums up the matter, and affords striking confirmations of Swedenborg's teaching (pp. 73 *et seq.*). He says that it is now an admitted physiological fact that every mental activity secures for itself a permanent residence in the incalculable number of cells of the nervous system. Not in the cell substance which is being constantly destroyed by chemical changes, and which, in agreement with Swedenborg, he speaks of as the coarser substance of nature, but in the chromatin and the protoplasm, or the vital force which resides and operates in them. The former "controls the destiny of the nucleus, constitutes the physical basis of heredity, and is handed down from one generation to another by continuous descent;" the latter is "a sea of fluid substance, a sort of soapy foam, or viscous slime neither solid nor fluid:" it is composed of a

* Reviewed in the Current Literature department of this number.

reticulate network or mass of threads and fibres, discerned by the aid of the microscope with great difficulty, within which is a perfectly clear and transparent liquid. This protoplasm is regarded as the primitive substance of the cell, and of the body. This with the centrosome, or dynamic center of the cell, and the forces which radiate from it to form the chromatin that splits up into fibres called the chromosones, is regarded as the seat of the memory and as the reservoir of subconscious ideas. It is so formed as to be "easily affected by the waves of mental energy which sweep through the nervous system." Conn is quoted as follows from his work entitled the "Living Machine":—

> The chromosone contains all the hereditary traits which the cells hand down from one generation to another, and indeed the chromosones of the egg contain all the traits which the parents hand down to the child.

Thus modern psychology, by the aid of modern physiology, is beginning to discover the physical basis of the mind in the fibres of the cells of the nervous system, the chromosones, quite in agreement with what Swedenborg teaches when he says: "I have been instructed that the exterior memory, viewed in itself, is simply something organic, formed . . . . . in the substances which are the beginnings of the fibres." Is this not a remarkable confirmation of what Swedenborg held a century and a half ago? But Mr. Frank himself goes even farther and says:—

> One cannot but feel that the material of which the human body is composed, whether it be the exterior substance of the cell-bodies or the more refined interior plasm of the cell, is too crude, gross and static, to be the immediate element which thought-force utilizes as the instrument of its expression. Is there in the human organism an element which may be said to constitute the substance of the soul, or an element through which especially the psychic activities are exercised? (p. 345.)

He discusses this in the light of some of the latest discoveries of biology, especially noting the results of investigations of radio-activity which seem to show that "vibra-

tions of ether represent the last stages of the dematerialization of matter," — as LeBon says in his "Evolution of Forces," "the one preceding its final disappearance." Mr. Frank continues:—

> It seems at last to have been demonstrated in the chemical laboratory that all material substances can be reduced to a state of imponderability and actual invisibility. Not only that matter may be able to assume an invisible form, such as in gases and electrical units, but that matter and material energy may be made actually to disappear into a vacuum, to dissolve into primal ether, into an absolute equilibrium, when it passes far beyond the plane of sensible appreciation and becomes nothing less than a spiritual element. The universe is reduced to a process of ethereal vibrations whose laws seem to be determined by exact science. (p. 355.)

Beyond this all seems to be obscure in the latest efforts of modern psychology. It seems certain that the mind cannot act directly into the grosser substances of nature; but whether that into which it does act is an organism of refined and invisible ether or of spirit itself is not clearly perceived. But since mind is spirit, and spirit cannot act immediately into the grosser forms of matter, the conclusion must be that the organism through which the mind acts into the body is composed of some purer forms of matter, or, as Swedenborg says, of the "purest substances of nature." This he names the "limbus." But he goes beyond the ether for its elements, into the concept of a still more refined and all-pervasive atmosphere which he calls the "aura," and in which he says the force called gravitation acts. This illustrates the purity of the substance, since it is of such exceeding tenuity that it can be a perfect vehicle or receptacle of such a force as gravitation, conveying it with instantaneous velocity throughout the universe.

Thus in the realm of this "aura" time and space are annihilated and matter disappears in forms of activity adapted to the service of the mind or spirit. Its vibrations are vastly swifter than those of ether: The ratio of the increase of velocity far exceeds that between ether and air; indeed, so far that the symbol of it would have to be that of the mathe-

matical infinite. It acts as quickly as thought, and is no impediment to it; indeed, it is so closely akin to it that Swedenborg tells us that the limbus, formed in and from its substance, continues to be the covering of the spirit after the disintegration of the grosser substances of the earthly body by death. It thus becomes the basis of mental activity forever, and gives fixity to the forms of the spirit which otherwise, owing to their flowing and evanescent character, would not come into the consciousness of the person but would flow on forever and be lost in the vastness of the spiritual universe, or sink into oblivion like the spent waves of the ocean.

Thus the limbus is composed of the purest substances of nature, which lie so close to the spiritual universe, and are so closely related to it in functions, as to be indestructible. But it should not be overlooked that while Swedenborg describes the aura as "the first substance of the world," he adds, that it "can by no means be said to live, much less to feel, perceive, understand, or regard ends; for nature in itself is dead, and only serves life as an instrumental cause" (Thesis III); while he always describes spiritual substance as living and causal. What we regard as natural force is simply matter in motion; the force which moves it is spiritual, and is received into the aura, "the first substance of the world," where it is known only as gravitation or as mental power in the body. Thence it descends into manifestations of heat and light in the ether, or of affection and thought in the human brain and nervous system. Hence Swedenborg goes on to describe the aura, and the limbus, as the natural substance that is accommodated on the one hand, or inwardly, to the reception of life, and on the other hand, or outwardly, to the beginning of motion. "Consequently," he says, "it is the most simple, universal, and perfect of all natural substances" (Thesis IV). All the phenomena, or appearances of life in the natural world are produced by the influx of the varieties of life in the spiritual world into corresponding expressions, first in the aura, and thence in the ether, and finally in the air, sea, and earth. Thus

we have the macrocosm. And the microcosm is given in the same way, at least so far as man's limbus, and thence the rest of his earthly body, is concerned. For the Creator clothes Himself, as it were, with humanity in the spiritual world. So mankind as a whole, as well as individually, is in His image and likeness,—the *Maximus Homo,* Swedenborg names it; and through this *Maximus Homo,* or collective humanity in spirit, God's life flows down into every earthly body to form it and sustain it; and first into the limbus, to form there the image of a human mind,—which has no life and no power of thought and affection of its own; but which, nevertheless, unconsciously functions as a mind from the mind of the *Maximus Homo.*

The limbus, therefore, as the first receptacle of life in the body, together with all things of the natural world has its own source of life with which to serve the mind, or spirit, which is the man himself. The spirit has its life immediately from God in common with all other spirits who constitute the *Maximus Homo.* It is truly said to live, feel, perceive, understand, and regard ends, and be a conscious, aye, a self-conscious, mind capable of volitions and of taking control of the body and directing it to its own ends. And, nevertheless, all its activities, including consciousness, depend upon flowing down into the limbus and finding there an image of a mind, which can never be conscious, nor live even, but which functions like a mind from the life of the universal mind of the *Maximus Homo.* In this way it forms the grosser parts of the body into its own image and likeness,—modified, to be sure, by the spirit whose servant it is. Swedenborg says:—

> It is the form of forms in the body, and the formative substance, that draws the thread from the first living point, and continues it afterwards to the last point of life; and so connects one thing with another, and so conserves and governs it afterwards, that all things mutually follow each other [in order and unity]. (Thesis II.)
>
> It reigns universally in the whole and in every part of its own limited universe or body, and continues, irrigates, nourishes, actuates, modifies, forms, and renovates everything therein. (Thesis I.)

Breathing, the circulation of the blood, cerebration and neural activities, digestion, assimilation, secretion and excretion, the physical part of seeing, hearing, sensation, all are conducted by the limbus, and also all acquired and involuntary habits, such as the unconscious elements in walking, playing musical instruments, and using various implements, as the pen in writing, and the knife, fork, and spoon in eating. And in dreaming, somnambulism, hypnotism, and telepathy, the limbus plays an important part; as also in the production and cure of diseases. But it is in doing the physical part of sense-perception, especially of sight, hearing, and of touch; and in causing the body to do the bidding of the spirit, that it performs its most conspicuous mental services. For then it acts like the transmitter of the telephone in transforming one kind of activity, or one form of force, into that of another atmosphere, or degree of existence. For instance when the mind enjoys sight, vibrations of ether act upon the retina of the eye causing tremulations of the rods and cones which are continued into the cells of the optic nerve and of its brain center; but there the limbus receives these minute motions of matter in time and space and transforms them into activities so like states of mind that the spirit can perceive them as in its own, and become conscious of itself, and of its environment in terms of mind, and understand them. Thus the limbus has effected a connection between soul and body, between mind and matter, without the slightest consciousness of what it has been doing. The influx of life from God through the *Maximus Homo* has operated it, and He alone has been conscious of the process. Hence, Swedenborg's teaching, that the Lord sees through our minds and eyes, and gives us to see with Him (Arcana Cœlestia, n. 1954). And so the limbus serves the mind in all its hearing and other sense perceptions. But its services are just as essential when the direction of the activity is reversed and the mind wishes to communicate its purposes to the body. When one desires to look in the direction of a sound, or to walk toward it, or run away from it in fear, the will and intention must be transformed from

states of mind into motions of matter, vibrations of brain and nerve substance, contractions and expansions of tendons and muscles, and motions of feet, legs, and arms, and of the whole body. The limbus is the instrument, the wonderful mental and physical machine or transmitter, by which it is accomplished.

Now let us return for a moment to further consideration of the limbus as the seat of the memory of all that goes on in it. We may illustrate it by the phonograph and by the recent achievements of color photography and moving pictures. Every air vibration that reaches the limbus and is transformed there into a sound—sound is not physical, it is mental—is accurately recorded, impressed, in its indestructible substance, never to be erased. It may be buried deep in the forgotten past, or it may have wholly escaped the attention of the conscious mind, but there it remains a perfect record in the subconscious mind, and may be called forth into consciousness by hypnosis or in the resurrection of the dead. And it forever remains as a basis for the activities of the mind itself, as the containant of the things of the interior memory; for within every experience of the body there is an experience of the spirit, of affections and thoughts which in their continuity are the personality of the man himself. This record, of the interior memory, is in the very substance and form of the soul itself. And so is it with every vibration of ether which reaches the limbus; it is photographed in exact color, form, and motion in the very substance of the indestructible organ itself, there to remain in the subconscious, filled with the record of spiritual experiences, until it is needed under the Divine Providence, in this life or the next.

The basis of the subconscious, then, may be said to be in the limbus, although as Professor Münsterberg would say it is not itself, strictly speaking, mind at all; and for this reason is not capable of consciousness of any kind. Still, all the consciousness one ever has, or can have, comes up out of the meeting in it of the tides of sense activity with the tides of spirit activity—the meeting and union, shall we not

say, of the subconscious with the supraconscious? In this border of the natural, this organism of the purest substances of nature, the outer and the inner worlds are so united as to give birth to consciousness and reason, and memory in both directions; hence man may know himself, his fellow creatures, and his God in Whose image and likeness he is made.

H. Clinton Hay.

THE NATURE AND CONDITIONS OF PEACE.

One of the most striking signs of the time is the strong movement toward universal peace among the nations of the world. For some generations past a theoretical interest has been felt in this matter. In the year 1815 the American Peace Society was formed, and in the following year a similar organization was established in Great Britain. These and other associations of the kind have doubtless helped to strengthen public feeling against war, and to exert an influence in favor of peace. But nothing practical was ever attempted by them. It was reserved for the present decade to adopt definite measures for settling national disputes without bloodshed. The Hague tribunal, established in 1899, was the first step, and a long step, in that direction. But now the world has advanced so far, that some of its greatest nations are negotiating treaties with each other, having in view the reference of all difficulties which may arise between them, to peaceful arbitration. We rejoice in the fact that our own country leads the way in this effort. It is a literal fulfilment of the prophet's vision, "They shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It is interesting for us to remember that the man who, in this country, was most prominent in the beginnings of the peace movement, who, for many years, was secretary of the American Peace Society, and editor of the periodical called "The Friend of Peace," was the Rev. Noah Worcester, father of the Rev. Thomas Worcester and of the Rev. Samuel Worcester, who, with not a few of their descendants, have filled so large a place in the annals of the New Church. Noah Worcester lived in the years between 1758 and 1837. He belonged to the liberal wing of the Congregational

Church, and was a leader among the sturdy opponents of orthodox Calvinism. Thus, to some extent at least, he shared the spirit of the new age, without any definite avowal or knowledge of the fact.

In like manner, the dream of universal peace is a distinct product of modern times. Not till after the Last Judgment did this aspiration begin to be active in the minds of men. It is one among many influences, which, working beneath the surface of events, look to the uplift and regeneration of humanity. We welcome its coming; and yet we must be careful not to overestimate its importance. Peace among nations is but one form of peace. It is a bright and hopeful sign; but it does not necessarily indicate that brotherly love and harmony have gained complete possession of human hearts. It makes for the outward cessation of warfare; but how far it goes to show that the inward causes of strife and discord are removed, is not so certain.

These considerations open before us the whole subject of peace. Could there be any more fitting subject of discussion for a body of the Church, than peace? Peace in all its aspects and relations,—peace in the family circle, peace in social life, peace in the world of business, peace between employers and employed, peace in the city and nation, peace in the Church itself;—surely this is the great thing needful, in order to produce true happiness on the earth. Choicest of Divine gifts, chief among heavenly graces, peace is extolled above all other blessings throughout the Word of God, in the Old Testament and the New. It is mentioned hundreds of times as the most desirable condition of life. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Mark the perfect man, and behold the upright; for the end of that man is peace." "Great peace have they which love thy law." "Jehovah will bless his people with peace." How pleasant and familiar is the sound of verses like these! The Psalms and prophets are full of them. They are especially associated with the coming of Him who is called the "Prince of peace." The song of the angels announcing His advent tells of "peace on earth, and good will toward

men." From His own Divine-Human lips repeatedly falls the promise of peace. These things I have spoken unto you, that in me ye might have peace." "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

Thus repeatedly in the holy words of Scripture is peace set before us as a priceless boon. Likewise in the teachings of our Church it is much treated of, and clearly defined. We are led to see that no mere negative quality is denoted by it. True peace is far more than the absence of turmoil and contention. When these depart, peace should come in their place. And verily "the peace of God, which passeth all understanding," must be a positive influence, full of life and power. But let us listen to some of the instruction which is given us on the subject.

Divine peace is in the Lord, existing from the union of the Divine itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from His conjunction with the angels of heaven, and in particular from the conjunction of good and truth with every angel. These are the origins of peace. Whence it may be manifest that peace in the heavens is the Divine, inmostly affecting with blessedness every thing good there; thus that from it is all the joy of heaven; and that it is, in its essence, the Divine joy of the Divine love of the Lord, from His conjunction with heaven, and with every one therein. This joy perceived by the Lord in angels, and by angels in the Lord, is peace. (Heaven and Hell, n. 286.)

Let us linger a moment on this statement. The one source of peace is conjunction. As war is caused by enmity and separation, so peace results from a coming-together in love. God, who is love itself, took upon Himself the nature of men, that He might become their Savior. In that nature were many things which were at variance with Him,—evil tendencies inherited from their ancestors, and hostile to their peace. To remove these tendencies, and to deliver them from their influence, was the very purpose of His coming. This work involved conflict,—temptations from infernal spirits. But one by one the evils were put away; the assumed

humanity was freed from them, and was itself transformed, —filled with the life of Divine love,—glorified,—united with the indwelling God. So was produced that peace described as "existing from the union of the Divine itself and the Divine Human in Him." From this highest and inmost peace of His comes peace to human beings, which is experienced so far as they are conjoined with Him,—that is, so far as they receive His love into themselves, and love Him in return. How beautiful is the thought that "peace is in its essence the Divine joy of the Divine love of the Lord, from His conjunction with heaven and with every one therein." This does indeed make peace a real and living thing,—an active fount of blessing,—the very sweetness of unselfish life.

If there is any one word which should describe the state of the Lord's church, that word is "peace." The Church was instituted in order to gather into itself all those influences which are implied in peace. Its function is to be, as far as possible, a heaven upon earth. In proportion as it falls below this standard, it fails of its mission. We cannot indeed expect that our highest ideals will be fully realized in this world. But it is none the less our duty to keep them ever in view, and to strive after their fulfilment. When we contemplate the holy city in all her glory and beauty, our hearts are filled with hope and courage. When we rejoice in the light of the New Jerusalem,—that is, in the acknowledgment of the doctrines now descending from God out of heaven,—it seems as if nothing could be impossible to us. And, truly, nothing is impossible. Whatever the Lord has to give by way of spiritual life and happiness, is brought within our reach. We know that it is ours, if only we are willing to receive and use it. We know that it would be ours, even though there were no one else on earth to share it with us. To be alone with the Lord in the conjunction which finds expression in the "joy of His Divine love" is to be raised above all care and trouble. But we are not alone, nor is it necessary that we should feel alone, if we have the fellowship of the visible church. In the consciousness of that

fellowship are many assurances of peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Such unity is the same as oneness of mind and heart. It rests on mutual love and mental sympathy. It recognizes each one in his place. It subordinates individual feelings and preferences to the common good. It harbors not the desire to rule, but takes delight in serving. To seek one's own selfish pleasure and advantage at the expense of others is incompatible with it. Its only wish is that charity may prevail and the Lord's will be done.

Let us consider some of the sure signs of peace in the Church,—signs, the lack of which equally shows that there is no peace. One of the cardinal principles of our religion is that genuine love of the neighbor is love of the good which is in the neighbor. This kind of love has the effect of making men look for the good rather than the evil in others, and to rejoice when they find it. They are thereby kept from hasty and unjust judgments. In all doubtful cases they give their brethren the benefit of the doubt. They apply to every one the golden rule, which leads them always to try to put themselves in another's place, and to look at matters from his point of view. It does not follow that they are blind to his faults. This would not be kindness to him. But they take no pleasure in dwelling on them. They are slow to bring them to outward notice, unless there is the best reason for so doing.

Where there is no charity [says Swedenborg], there is self-love, consequently hatred toward all who do not favor them; and hence such persons see nothing in their neighbor but his evil, and if anything good, they either regard it as nothing, or put a bad interpretation upon it. . . . They wish to examine every one, yea, to judge every one, and desire nothing more eagerly than to discover what is evil, continually purposing to condemn, punish and torment. Those, however, who are in charity, hardly see another's evil, but observe all that is good and true in him, and what is evil and false they interpret favorably. Such are all angels, and this they have from the Lord, who bends all evil to good. (Arcana Coelestia, n. 1079.)

This passage occurs in the explanation, given in the "Arcana," of Noah's drunkenness, and the way in which it was treated by his sons. Ham yielded to a spirit of derision, and did all he could to make known his father's disgrace. But "Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father;" which means, as we are taught, that those who truly love others, feel sorrow for their errors, avert their faces, and instead of noising evils abroad, seek always to throw over them the mantle of charity. No course of action can more surely conserve the peace of the Church than this; and nothing can be more destructive of it than general fault-finding. To find fault is, indeed, the easiest thing in the world, for the obvious reason that all are vulnerable. There is no one of us but is full of defects which an unfriendly person can bring to light, whenever he feels so disposed. The minister is not perfect, the service is not perfect, the organist is not perfect, the choir is not perfect, the church organization is not perfect. Of course they are not; for they all are human and fallible. But is there nothing good in them? That is the question to ask. And if there is anything good, shall we not search it out, and love it, and be thankful for it, rather than see how many flaws we can discover, and fix our gaze on these? So doing, we shall apply to the Church the first great law of neighborly love, without which she can enjoy no lasting peace or happiness.

There is one practical illustration of the foregoing principle, which often needs to be heeded in the Church as well as elsewhere. It finds expression in the homely saying, "Let bygones be bygones," or in the still homelier one, "It is of no use crying over spilt milk." The tendency to do this thing is a common infirmity of human nature. We do not always yield gracefully, when a majority of our brethren have decided against us. We are unwilling to accept results, even when it is impossible to change them. But we keep on moaning and complaining, and perhaps refuse any further help or co-operation. The action taken may have been un-

wise, but that is no reason why it should never be forgotten or forgiven. We should remember that we sometimes make mistakes ourselves, and should extend to others the same consideration which we hope for at their hands. It is the part of wisdom to take things as they are. The past is gone, and will not return. The future has not yet arrived. The only time under our control is the present moment. How shall we use it? In fruitless lamentations over damages that cannot be repaired, or, on the contrary, as a joyous point of departure to something higher and better? The natural man loves to nurse his grievances, and, as we have seen, to throw the blame on others. But one who truly prays for the peace of Jerusalem, thinks first of those who are associated with him. His constant, heartfelt, prayer is, *"For my brethren and companions' sakes*, I will now say, Peace be within thee."

The attitude which a man habitually bears toward his Church is a very important matter. Is it in general, subjective or objective? That is to say, does he view the Church as one who is a part *of* it, or as one who is apart *from* it? These two points of view are as wide asunder as the poles. Almost unconsciously church members place themselves in one or the other class. Those who feel subjectively, will, when inquired of about the church, cordially identify themselves with it. They say, *"We* are doing well or ill," as the case may be. But the objective class too often uses the pronoun *"they,"* as if speaking of a body to which it bears only a distant relation. The first attitude is that of men who regard their spiritual mother with affection, who recognize the debts they owe her, and who feel personally responsible for her welfare. The second attitude betrays the spirit of one who cares for her only so far as she is outwardly prosperous, and favors his own selfish interests. This contrast is here suggested, because it may serve each one of us for useful test-questions. Do I love the Church on her own account, and for the heavenly treasures which she gives me? What sacrifices am I ready to make in her behalf? Or, on the other hand, is my connection with her merely external and super-

ficial, like that with any worldly institution? Could I, under any circumstances, cast her off like a garment, which I no longer wish to wear? Clearly there can be no doubt about the answers, if she is ever to be to us what her name implies, "Jerusalem, the city of peace."

Here we reach the very heart of our subject. Over and over again in the experiences of life, we need to remind ourselves that if things seem to be going wrong with us, we must first look within, to see what is wrong *there*. He who does this honestly and faithfully, will be pretty sure to find some failing, which makes him feel that, before he troubles himself about the mote in any brother's eye, he must try to pull out the beam that is in his own eye. No other rule must be applied to the Church as a whole. It is easy, as we have seen, to bring accusations against her, and these, in all probability, will not be wholly groundless. But, in the very nature of the case, they are almost certain to be exaggerated and unjust. Too often they proceed from that objective attitude which has been referred to. This distorts the vision, and leads the accuser to ascribe to the entire body the faults or indiscretions of a few. Especially does it blind his eyes to his own shortcomings. Let us, then, each and all, when affairs are not fully to our liking, turn our thoughts inwards, and consider whether we ourselves are blameless. Unless we clearly are, let us stop throwing stones, and join with our brethren in repairing the breach we have helped to make.

Thus we might keep on indefinitely, enumerating the conditions of peace in the Church. And, whatever be the lines of thought we may pursue, they will bring us to this one conclusion at last. There is peace in the Church, just so far as you and I, and all our brethren, are faithfully striving to keep our covenant with the Lord, for the sake of which the Church exists. That covenant means, on our part, a recognized obligation to live near to Him by shunning evils as sins against Him, and leading a life of true order according to His teachings. "There is no peace, saith my God, to the wicked." "O that thou hadst hearkened to my command-

ments: then had thy peace been as a river, and thy righteousness as the waves of the sea." Peace in the Church as a collective body must needs depend on the extent to which those composing it have learned, or are learning, through individual regeneration, to walk in the paths of peace. It is not chiefly a question of policy, plans or methods, but of life. Peace springs from within, not from without,—from the depths of the soul in conjunction with its Lord, and not from human systems or devices. He on whom the Lord lifts up His countenance receives peace.

Then "blessed are the peacemakers [more properly the peace-doers]; for they shall be called the children of God."

JAMES REED.

THE CHRISTIAN DOCTRINE OF PRAYER.

THERE are certain questions which earnest Christian souls very seriously ask concerning the doctrine of prayer. Is prayer effectual to bring an answer? Do we by prayer receive what otherwise we would not? May we pray for specific objects and obtain them? If so, does this include temporal as well as spiritual things? If prayer is thus answered, how is the answer given? Does prayer simply change our own receptive state, or is there also an operation on the Lord's part? Does prayer simply move the soul toward the Lord, or does the Lord also, in answer to the prayer, come to meet the soul?

These questions should receive a more careful and thorough consideration than as yet has been given them, for it is certain that unless we have a clear understanding of the subject, we shall be inconstant, and lack confidence, in prayer.

The Sacred Scriptures give sufficient light on the subject of prayer, and are a plain and simple guide for its exercise. And according to the Scriptures, true prayer is something more than the saying of prayers. When Daniel prayed that he might understand the vision given to him (Dan. x), when the Lord went out into a mountain and continued all night in prayer to God (Lev. vi, 12) and when He agonized in Gethsemane, when Paul besought the Lord thrice to remove his thorn in the flesh (II Cor. xii, 8), and when, in every age, the saint has wrestled in supplication, it was something more than a mere saying of prayers.

The Lord regards nothing else in the man who is in adoration and prayers than his heart, that is, his interiors as to love and the derivative faith; and therefore if these are not within the adoration and prayers, there is no soul and life in them. (Arcana Coelestia, n. 10143.)

Yet the repeating of ceremonial prayers, such as those used in liturgical worship, should not be deprecated. These have an important use in many respects which it is not necessary here to specify. They bandage the life about, and hold it from going to pieces. It is a sad thing when they lose their restraining power, and the former constant worshipper begins to feel comfortable in the neglect of them. But the saying of prayers is not prayer.

Neither is prayer merely a good life. Of course, prayer for any object is not prayer unless the proper effort is put forth to obtain it. A person may pray for his temporal food, but it is not prayer at all unless he puts forth all orderly efforts to obtain it. A person may pray the Lord by His Holy Spirit to save him from profanity, drunkenness, or any other evil; but it is not prayer unless the man uses all the means and helps which the Lord has provided that he may be saved from his evils. Thus prayer is not prayer unless it is accompanied by a good life, by every proper effort. But at the same time, the good life and proper effort are not the prayer. They who confound practical goodness with supplication, or resolve all prayer into a merely good life, destroy the very foundations of spirituality. There has been much one-sided and harmful teaching on this point. It has been said that sowing the seed and cultivating the field are truly praying for the harvest; that faithfully working for wages is the true praying for one's daily necessities; and so on. But as well might we say that mere fighting for one's country is patriotism. It is not; for hirelings can fight.

True prayer is set forth in the Word and in the Writings of the New Church as supplication. "Ask and it shall be given you" (Matt. vii, 7). "Prayer is Discourse with God" (Arcana Cœlestia, n. 2535). True prayer is in the intent of the heart, and will formulate itself in words as well as in deeds. True prayer is asking the Lord for something which it is His will to give; and one may do this when he has no power to obtain it for himself, as for instance when prostrated by sickness. In this sense we find the patriarchs, prophets and apostles praying. Their prayers were not

merely a good life, not merely an effort on their own part to bring about what they desired, but actual supplication or pleading with the Lord. And the Lord Jesus Christ Himself while on earth not only lived a good life, but actually prayed. See Him all night on the mountain; see Him in Gethsemane, where, being in an agony, he prayed more earnestly; see Him in the room of the Last Supper, where He lifted up His eyes to heaven and said, "Father, the hour has come," and then uttered a prayer extending through the whole seventeenth chapter of John consisting of twenty-six verses, full of supplication and definite asking. In the face of all this, it is folly to attempt to resolve prayer into a mere good life, or mere effort to obtain the object of prayer. Let it be remembered that without the good life and honest effort prayer is not prayer; nevertheless these are not the prayer, but the accompaniments of it. Both the prayer and the honest effort are the effects or fruits of a certain state of heart; and they are distinct. True prayer is a sincere and heartfelt asking of the Lord for some special or particular object which it is His will to give. This is the meaning of prayer in plain English, and this is just what every simple soul would understand it to mean.

We read in John xv, 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The Writings of the New Church say concerning this very text, "By these words is described the power of those who are in the Lord; these do not will anything, and so do not ask anything, but from the Lord; and whatsoever they will and ask of the Lord, the same is done" (Apocalypse Explained, n. 1354). Again we read concerning this text, "By these words the power of those who are in the Lord is described. These do not desire anything, and so do not ask anything, except from the Lord; and whatever they desire and ask from the Lord, that is done; for the Lord says, 'Without Me ye can do nothing.' 'Abide in Me, and I in you'" (Apocalypse Revealed, n. 951). These two passages from the Writings of the New Church set forth the experimental fact of prayer precisely

as it has been believed and realized by deeply spiritual souls in all ages.

These are wonderful words: "Ye shall ask what ye will, and it shall be done unto you." And yet, here is no room for fanaticism, for they are to be received with limitations. Some may say, If we may ask what we will and it shall be done unto us, then we have unbounded latitude. But no! The Lord says, "If ye *abide in me*, and my words *abide in you*, ye shall ask what ye will, and it shall be done unto you." In other words, if we are conjoined with the Lord ("if ye abide in Me"), and if our lives are regulated by His doctrine ("if my words abide in you"), then, but not otherwise, we may ask what we will, and it shall be done unto us. Why? Because if we abide in Him, or are conjoined to Him in the spirit of our hearts, and if our lives are regulated by His doctrine, then we shall not desire anything that is contrary to His will, and therefore shall not ask it. All our prayers will be along the line of the Divine will, and thus be sure of the answer. We shall seek the Lord's perfect will, His loving purposes, and His Divine Glory, in all that we ask; and it is His good pleasure to bestow accordingly.

The same limitation is taught in the first Psalm:

> Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bring forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (Psalm i, 1-3.)

Here is great latitude: "Whatsoever he doeth shall prosper." But it is only of him whose delight is in the law of the Lord, that it is said, "whatsoever he doeth shall prosper." The reason is, because he will not seek to do anything not in harmony with the Divine will, and which the Lord would not have prosper.

So with the words, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done

unto you." For when the soul yields itself fully and implicitly to the Lord, and the Divine Truth penetrates and moulds it into conformity to the Divine will, its very breathings are from the Lord, and cannot but meet with a Divine response. Such are so imbued with the Lord's will, that they ask only what is the Lord's will to give for His own glory, in submission to His wisdom and love. There are many things needed for the Lord's work—many things needed that He may show His love, mercy, and power in the regeneration of men, and their salvation from evil. There are blessings to be received, and dangers and trials to be escaped, or to be made subservient to good. And we are bidden to ask freely whatsoever we will, with the assurance of an answer.

The Lord said to His apostles, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it to you" (John xv, 16). If we bring forth the fruits of the Spirit, which are love, joy, peace, long-suffering, etc. (Gal. v, 22, 23), and if our fruit remains, then the Lord is in us, and we may that your fruit should remain, that whatsoever ye shall ask nothing that He would not give. He who prays from the Lord and not from himself—whose prayers spring from the Divine nature within him and not from self, may be sure of an answer.

It was this that made an apostle say, "The Spirit helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii, 26). That is, no one knows of himself what he ought to pray for. He should open his mind to the influx of the Divine Spirit, which will help his infirmities, and illuminate his mind according to doctrines learned, and teach what to pray for. Thus the soul will be moved to pray for that which is right, and often with groanings which cannot be uttered in articulate language.

All good is from the Lord and not from man. True prayer

is a good. Therefore it is from the Lord. It is from the Divine working in the human soul. The Lord cannot contradict Himself. True prayer being from the Lord in man, if the Lord does not answer it, He slights His own working, and is divided against Himself. It is on this ground that it is said in Matthew, "Ask and it shall be given you," etc. (See the whole passage, Matt. vii, 7-11). It is on this ground that we read in John, "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John xiv, 13, 14). It is on this ground that we read in Mark, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi, 24); that is, regard the Divine promise of them as so good, that it is equivalent to the answer which is sure to follow, just as men receive a national bank note, which is but a promise to pay, and regard it as good as the gold.

This is the one vital truth, possessed by the Christian Scientists. They have gotten hold of the old doctrine that we must claim the Divine promises as ours now, and regard them as being just as good as their realization. The promise is yours now, whatever the appearances to the contrary. Trust it, never wavering, and in good time its realization will be apparent. Do you feel pain, or sorrow, or are you in trouble of any kind; then cling to the proper promise, which is as good as its fulfilment; believe that you are even now delivered, hold yourself there, and in due time the pain or trouble will cease. This is the one truth which, notwithstanding all their falsities, gives the Christian Scientists life. It is the practical realization of this one truth among so many of them, which, notwithstanding their irrational statements, makes them increase in numbers so rapidly. Take this one truth away, and Christian Science would be a dead thing, and soon come to naught. This, and this alone, is its central life-force, which overcomes its own decay, and makes it prosper.

Many are willing to concede what has been said as applied to spiritual, but not as applied to temporal, things. They say,

"Spiritual blessings are promised in the Word. Certainly we may pray for them, for asking is opening the mind to receive them. But may we pray for temporal things?"

The answer is, that the distinction between temporal and spiritual things is one which true prayer never makes. There are no merely temporal things, all are spiritual; for even the temporal have respect to the spiritual and regard it as an end, and the end qualifies the means. Every temporal thing the Lord orders or permits for us, regards our internal state—is designed to make us good, or, so far as consistent with our own freedom, to keep us from evil. Temporal things are the means, spiritual things in us are the end; and the end makes the means come to be regarded like itself.

He who asks the question, "May I pray for temporal things?" unconsciously regards temporal things on their own plane, for their own sake, and dissevered from spiritual things as their end. This is the fatal poison that lies concealed in such a question. There are no merely temporal things. All are spiritual, when they have a spiritual end in view—the upbuilding of the Christian character, and the promotion of the regenerate life. And if we abide in the Lord by a loving union, and His words abide in us and rule us, there is no reason why we cannot pray for temporal things and receive them, as well as for spiritual; for in such case we do not pray from self, but from the Lord, and according to His will.

Neither the Scriptures nor the Writings of the New Church make any distinction, in this respect, between temporal and spiritual things. There is neither promise nor statement that draws this line—none which says, or even implies, that we may ask for spiritual things, but not for temporal. On the contrary we read in the Psalms, "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly" (Psalm lxxxiv, 11). "No good thing will He withhold"—a temporal thing which does not regard spiritual things as its end, is not in the highest sense a good thing. But if it regard spir-

itual things as its end, it is a good thing; for the end qualifies the means, and "no good thing will the Lord withhold from them that walk uprightly." We may pray for the removal of trouble and sorrow, or for anything else, and if we abide in Him and His words abide in us, it shall be done; for He permits affliction no longer than it is needed, and if we abide in Him and His words abide in us, it is not needed. An apostle says, "Godliness [that is Godlikeness] is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. iv, 8).

And the Writings of the New Church teach as follows:—

Prayer, considered in itself, is discourse with God; and at such times a certain internal intuition of those things which are the objects of prayer, to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the essence of the thing which is the object of prayer; if the prayer be grounded in love and faith, regarding only heavenly and spiritual things as its ends, then in the prayer there exists something resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy. (Arcana Coelestia, n. 2535.)

Here no distinction is made between temporal and spiritual things, but on the contrary it is very strongly implied that we may ask for both, if we only regard heavenly and spiritual things as the object and end of the prayer.

Prayer in its highest and most perfect form is merged into praise—blessing God—blessing Him for what He is, blessing Him that His promises are sure; and concerning this we are taught:—

Blessing God is to sing to Him, to declare His salvation, to proclaim His wisdom and might, thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord; that is, be gifted with those things which are the subjects of such blessing; namely, with celestial, spiritual, natural, worldly and corporeal good. (Arcana Coelestia, n. 1422.)

And in "True Christian Religion," n. 588, we are taught, that if a man procures to himself wisdom—and certainly the exercise of prayer is a very important part of it—then he will be "prosperous in the world in time, and blessed after death to eternity." Thus it appears that there is no distinction as to our receiving spiritual things and not temporal. If we are in the Lord, we may receive the temporal as well as the spiritual, for then all are spiritual.

Indeed we shall not receive spiritual things any sooner than temporal if we ask amiss. In most instances people pray even for spiritual things (for strength to overcome their evils, and to live a perfect Christian life, for instance) mainly for their own satisfaction. We love to have it that we have done well. We would have great possessions of our own goodness, like the young man in the gospels. But like him, if we would be perfect we must part with all, and claim nothing, and have nothing. We seek to live aright not that we may be examples of what the Lord can do in saving, but rather for our own happiness. Hence our prayers are not answered, even though they are for spiritual things. Says an Apostle, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts" (James iv, 3). We do not receive the strength for which we pray, because if we should we would at once be proud that we had done well—proud of our own righteousness. One may be as proud over spiritual riches as over temporal, and they are on the whole fully as soul-destroying. If we ask amiss, spiritual blessings are withheld from us as really as temporal. And by parity of reasoning, if we ask aright, temporal blessings are bestowed as readily as spiritual.

The truth is that the only conditions of true prayer are those specified in the passage from John already quoted—conjunction with the Lord, and having our lives ordered by His Truth. If these conditions are fulfilled, we may ask what we will, whether temporal or spiritual, and it shall be done unto us.

In the "Apocalypse Revealed," n. 376, this very text is referred to, with several others, and it is said:—

Besides, [i.e. in addition to what has just been said] we may often read in the Word, that the Lord answers those who call and cry,—as Psalms iv, 1; xvii, 6; xx, 9; xxxiv, 4; xci, 15; cxx, 1. Also that He gives to those who ask (Matt. vii, 7, 8; xxi, 22; John iv, 13, 14; xv, 7; xvi, 23-27). But still, the Lord gives them to ask, and what to ask, and therefore the Lord knows it before; but still the Lord wishes that man should ask first, to the end that it may be as of himself, and so appropriated by him. Otherwise, if the petition itself were not from the Lord, it would not have been said in those places, that they should receive whatsoever they asked.

The Lord has revealed His will also in the book of Nature. This book is blurred and defaced by the sins of man, but the will of the Lord is still written on its pages. There is misery in nature, but to complain of this is like childish petulance in the face of the unfailing and abundant provision the Lord has made for man's support and delight. Splendid ornaments hang above him, the fertile earth and rolling ocean are beneath him, and rich conveniences of air and sunshine are around him. The dropping clouds, the fourfold year, beasts, fire, stones, serve him. "Behold the fowls of the air. Are not ye much better than they? If God clothe the grass of the field, shall he not much more clothe you?"

Thus nature clearly reveals that it is the Lord's will to care for temporal wants. And if true prayer is His will working in the soul of the devout suppliant, why is it not possible to pray even for temporal blessings, with the assurance that they will be granted?

The Lord says, "Without me ye can do nothing," and "No man can take anything except it be given him from above." True prayer, then, is the Lord's will planted and developing in human soil, even as we read, "Work out your own salvation with fear and trembling," etc. (Phil. ii, 12). The Lord's will in the soul agrees with His will out of the soul in nature. His will in nature is to care for temporal wants. And His will in the soul agrees with it, and we may know it, and ask for it, and realize it.

But serious questions arise. Can we pray that whole nations of famine or scourge stricken people be spared—

that their temporal evils disappear? The answer is, Are we sure that such a prayer is for the Divine Glory in the good of those temporal sufferers? Are we sure that the Lord has not some deeper, more important and eternal purpose to work out for them? Are we sure that the suffering and death do not prevent them from rushing into some deeper evils, and so sinking into a deeper hell? Are we sure that the Divine providence has not some dross to purge away, and some gold of character to bring forth in greater purity and brightness, from the crucible of suffering? If we are not sure of all this, then a prayer that the scourge stricken people be relieved, does not arise from abiding in the Lord and having His words abide in us. The spiritual atmosphere is not clear. We cannot see what is the Lord's will in the matter. In this respect we are not in Him so as to partake of His will and have His words abide in us. He has promised to lead by a plain path; let us not walk in an obstructed one.

And yet, even in such instances, we must not shut out the possibility of true prayer. It may be the Lord's will to abate a scourge, or other wide-spread evil. Perhaps the time has come. Now, some soul may have that will revealed to him in a devout and earnest prayer. And if that soul utters that prayer, shall it not be done? This would be a case of abiding in the Lord, and having His words abide in the suppliant. "The secret of the Lord is with them that fear him, and he will show them his covenant" (Psalm xxv, 14). Just before the destruction of Sodom, the Lord said, "Shall I hide from Abraham that thing which I do" (Gen. xviii, 17)? We read in Amos, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos iii, 7). And explain it as we will, there have been wonderful instances where great and wide-spread temporal evils have been removed, on the occasion of the prayers of earnest souls.

It may be asked, Would not the scourge or other evil have been removed if the Divine will in the matter had not been revealed to the devout soul, and if that devout soul had

not uttered the prayer? True prayer in a devout soul has a close relation to that which takes place out of the soul; yea, often to that which takes place far away as to space. We read that "intense supplication is expressed by a cry, and that the supplication, even when silent, of those who supplicate from the heart, is heard as a cry in heaven; this is the case when men only think, and more so when they groan from a sincere heart" (Arcana Cœlestia, n. 9202). This passage teaches as plainly as anything can, that true prayer is a real exercise of the devout soul before the Lord. Now this exercise in that soul may offer a basis and foothold, so that spiritual forces may flow in and produce wonderful effects all around, both near and even far away. In order to produce effects among men, the Lord must somewhere find a foothold. There must be some spot, as it were, where He can flow in and ground Himself. The praying heart that offers such a basis builds Him a house. "Heaven is my throne, earth is my footstool; what house will ye build me, saith the Lord?" A praying soul in one place may make it possible for the Lord to flow in and produce wonderful effects in some other place. The Lord must put one foot down, as it were, before He can the other. The praying soul offers the ground for one foot, and the other may find resting place elsewhere, and produce wonderful effects. The general in command of a large army in action may be able to accomplish great things against the enemy immediately in front of him, where he has massed his columns, because a small body of men, or even a single soldier, is holding some important point far away on the battle line. And so the Lord may be able to produce wonderful effects, even driving away a scourge, because some one soul is engaged in earnest prayer therefor. The Lord must have a basis or matrix in which to form and bring forth His purposes of love and mercy; and the praying heart is that matrix. Each soul that turns to the Lord and begins to pray, makes it possible for the influx of heaven to come down more fully into the world, and produce its beneficent results among men generally. "The angels rejoice over one sinner that repenteth."

By his repentance, the angels themselves are different, because their foothold on earth is different; and hence they can do more for men. Thus wonderful is the power of prayer.

An example of this may be found in the tenth chapter of Daniel. The prophet had received a wonderful vision which, however, he did not understand. Therefore he prayed earnestly, day after day, that he might understand it. And at length an angel came to him to give him skill and understanding. And the angel said to him,—

> Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come because of thy words. But the prince of the king of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days.

Now here is a clear case of one man preventing spiritual blessing from coming to another. The angel wanted to answer Daniel's prayer, for the Lord had heard it; but the prince, that is the attendant angel, of the king of Persia withstood him. Not "Gabriel the prince that standeth for the children of thy people" (Dan. xii, 1), but the prince or attendant angel of the king of Persia. He withstood the angel who was commissioned to answer Daniel's prayer. But Michael, one of the chief princes or ministries, came to help. An apostle says that "we wrestle not against flesh and blood, but against principalities" (Eph. vi, 12). The king of Persia was evil. He withstood the purpose of God to restore the Jews to Jerusalem; and of course his attendant prince or angel in the other life was like him. And this angel withstood the angel who wanted to answer Daniel's prayer. And it was a long time—twenty-one days of earth time, before he could prevail; and then only by the help of Michael, a chief prince or ministry. Had the king of Persia been obedient and yielding to the Divine purpose, there had

been no prince or angel with him to resist and keep others from ministering to Daniel. We see here, that every one has his attendant angel who is like himself, and that true prayer means warfare in the spiritual world, among the princes or ministries there—a soul struggle for the mastery; and that a man on earth, by his own voluntary state, may prolong or end that warfare. He may prevent or promote the giving of blessing to others (Arcana Cœlestia, n. 1664; Apocalypse Revealed, n. 548).

The doctrine used to be, that the Christian must wrestle in prayer with God, to make Him willing to bless. This doctrine was founded upon a misconception of the account of Jacob wrestling with the angel (Gen. xxxii, 24-32). But if anyone will consult "Arcana Cœlestia," nn. 4287, 4293, 4294, 4299; and "Apocalypse Explained," n. 710, he may see that, in reality, Jacob wrestled not against God, but against his own state of contumacy and unwillingness to yield to the Lord. But none the less the wrestling was necessary. It was by means of the wrestling that he prevailed; or, as a more correct statement would be, he prevailed when he yielded—when his own strength was gone. Thus it was by means of the yielding that he prevailed; but it was by means of the wrestling, that he attained to the state of yielding. Prevailing prayer is a wrestling not against God who is always willing, but against our own sphere, or the spheres of others consociated with us in the invisible realm of causes.

But some one says, "There are earnest, consecrated souls who pray their lifetimes for deliverance from trouble; but they pass away, and deliverance does not come." Then the reply is, that the affliction was needed. They were not prepared for deliverance. So Paul prayed thrice that the Lord would remove his thorn in the flesh; and the Lord refused, but said to him, "My grace is sufficient for thee; for my strength is made perfect in weakness." Thus, grace to endure it, and the showing forth of the Lord's strength in enduring it, were a greater and more real blessing than to have the thorn removed. As yet the thorn was necessary

to Paul, for he says, "Lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (II Cor. xii, 7). And so it is with many. Their prayers for deliverance are not answered, not because it is not the Lord's will to deliver, for He has promised it, but because they are not yet ready to fulfil the condition of that deliverance, by coming into the proper state. In all such cases, it is very clear that there is not a sufficient abiding in the Lord; and the trouble is needed to promote that abiding, or it would not be permitted.

And as prayer may fail of its specific answer because there is not sufficient abiding in the Lord, so it may fail because His words do not sufficiently abide in us. In other words, we may mistake as to what it is the Divine will to give. This, evidently, was the case with Paul, with reference to Trophimus, his companion in labor. For he says in Timothy, "Trophimus have I left at Miletum, sick" (II Tim. iv, 20). Now it cannot be that Paul had not prayed for his recovery, as was his habit and teaching. We see by a reference to the Philippians, that Epaphroditus, another fellow laborer, was sick nigh unto death, but Paul prayed for him, and God had mercy on him; and not on him merely, but also on Paul, lest he should have sorrow upon sorrow (Phil. ii, 25-27). Now, why did Paul pray for the recovery of Epaphroditus and receive an answer, but for the recovery of Trophimus and receive no answer? Evidently because he mistook his way. He did not understand what was the Lord's will in the matter, and what it was right to pray for. In other words, his understanding was not sufficiently enlightened by the Spirit of Truth. The law is, "If ye abide in me, and my words," etc.

How then may we know what it is the Lord's will to give, so that our prayer may be His will within us? Four heads exhaust our means of knowledge: (1) Divine revelation; (2) our own best judgment formed therefrom; (3) the added illumination of the Holy Spirit; and (4) providential circumstances without.

1. As to Divine revelation, which is the Word in the light of the true doctrine,—is the object of prayer in harmony therewith? Is it particularly promised; or, if not, is it included in some general promise? Or, if not promised, is it in harmony with the Word—in harmony with some clear principle of Divine Truth, and not against it? For if the Word, or any clear principle of Divine Truth, forbids it, then clearly we are not to pray for it.

2. As to our own best judgment formed from the Word, in the use of this we are to inquire whether the object of prayer is good—whether it is reasonable and right—whether it will promote our own spiritual life, and that of others.

3. As to the added illumination of the Holy Spirit, it is a clear doctrine that the Holy Spirit beareth witness with our spirit, in producing the conviction whether a certain thing is right. And these two spirits, or rather our own judgment and the added illumination of the Holy Spirit in prayer, are clearly acknowledged in a passage already quoted from the Writings of the New Church; namely, "Prayer considered in itself is discourse with God, and at such times a certain internal intuition of those things which are the objects of prayer, to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays" (Arcana Cœlestia, n. 2535). Here, the "internal intuition" is our own judgment, and the "corresponding principle of influx into the perception or thought" is the superadded illumination of the Holy Spirit.

4. And as to providential circumstances without, we are to observe whether the indications are that the Lord will bestow the required object of prayer—whether the way is open, and it is not an interference with the order of the universe—whether events point in the direction of our receiving an answer—whether the Divine providence is not evidently working in that direction.

In all Divine leading, these four testimonies should agree; and when they do agree, it is very good evidence that the object of prayer is in harmony with the Divine will, and that in our asking for it, the Lord's words abide in us. And

if we abide in Him, or ask aright, it shall be done unto us.

But, notwithstanding all this, we are liable to mistake, as Paul was when praying that his thorn in the flesh be removed, and that Trophimus be healed. We mistake, not because the Lord is unwilling, nor because the truth is not clear, but because of our own blind and evil state. And because of our liability to mistake, we should have every prayer rest on a sincere, "Thy will be done. Lord, grant this request, for thine own glory in doing good to men; nevertheless not my will but thine be done." Not that true prayer is not sure of its answer; but because of our proneness not to offer true prayer. Not that if we abide in Him and His words abide in us, it shall not be done; but because of our liability not to abide in Him, and have His words abide in us.

And even if, through our not abiding in Him and His words not abiding in us, our prayer fails of its specific answer, it is not in vain, and not lost. It has had its effect in bringing us nearer to the Lord, and deepening our spiritual life. It is not to be supposed, that because Paul's prayer to have his thorn in the flesh removed failed of its specific answer, it was in vain. Paul learned by it a new lesson in Divine things; namely, that the Lord gives grace to endure what for the time cannot be removed.

To say, "Thy will be done," is a means of destroying our self-hood. We see an instance of this in the Lord's praying in Gethsemane. He there prayed that the cup might pass from Him. That cup was not His own sufferings. He did not fear those. If He had done so, it would not have been a spiritual but a merely natural temptation, which is not worthy to be called temptation. Would the Lord pray for deliverance from His sufferings, when others have met their sufferings unflinchingly? The cup of His sufferings was not removed. If that was His prayer, it was not answered. But at the grave of Lazarus the Lord said, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always" (John xi, 41, 42). And all the circumstances and events of that instance, go to show that the Lord, as to

His Humanity, was praying for power to accomplish the resurrection of Lazarus, as a means of convincing the people of His Divinity. "Thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." And the specific answer of that prayer was granted.

And so the specific object of His prayer in Gethsemane was granted, for the Father heard Him always. Even an apostle, in referring to the Lord's prayer in Gethsemane, says that He "offered up prayers and supplications, with strong cryings and tears, and was heard in that He feared" (Heb. v. 7). His prayer in Gethsemane was heard and answered.

The conclusion is, that here, as at the grave of Lazarus, He prayed for power to accomplish His great work—the work of redemption. The dreaded cup was failure in that. This is the Scriptural view. We read in the Psalms, "Thou wilt not leave my soul in Sheol, neither wilt thou suffer thine Holy One to see corruption" (Psalm xvi, 10), words which both Peter at Pentecost, and Paul at Antioch, apply to the Lord (Acts ii, 27; xiii, 35). We read in the Acts, "Whom God hath raised up, having loosed the pains of death; for it was not possible that He should be holden of it" (Acts ii, 24). And in the Hebrews, "He offered up prayers and supplications, with strong cryings and tears, unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v, 7). His Gethsemane prayer was answered. The specific thing for which He prayed was granted. In the last great temptation He was the Overcomer. But not until He said, "Not my will, but thine be done." Then, and not till then, "there appeared an angel from heaven strengthening Him." Thus, even He overcame by submission, and found His life by losing it. And so it must be with every one. Never without this spirit can a prayer avail to bring its specific answer.

But can prayer change God? No, nor can planting and cultivating change law. The Lord never made a law to break it. By answering a prayer for a specific object, the

Lord breaks no law, but works in harmony with His own law of producing effects through secondary causes and human agency. Answering prayer breaks no law, but is in harmony with higher law. There is no objection against bestowing a particular blessing through prayer, that may not be urged, with the same force, against bestowing a particular harvest through plowing, sowing and cultivating. Most remarkable answers to prayer are on record; and if we say that they would have taken place just the same if the prayers had not been offered, with the same force we can say that all the wheat harvests of the world would have grown without the sowings. Men may say that law is violated by answering prayer, and bestowing things which would not be given without the prayer. But as well might we say that law is violated by rewarding labor, and bestowing harvests that would not be given without the sowings. True prayer is a link in the chain of secondary causes, that brings the desired result.

In the face of the truth, that all the thoughts of man pour themselves forth into the spiritual world in every direction, much the same as the rays of light pour forth from a flame (Apocalypse Explained, n. 1092), and that the spheres which thus go forth in the spiritual world affect others on earth (True Christian Religion, n. 619), will it be said that when multitudes offer prayers on a Sunday, say for the ruler of a nation, such prayers have no efficacy to bring the object prayed for? Not that they change God; but may they not change even a nation, so that the Lord can give that nation's ruler what He otherwise could not? When the thoughts and feelings of a vast multitude are all directed to the same object, does it not create a strong sphere, and help to the realization of that object?

But there are senses in which prayer changes God; namely, as to His actual operation, and as to the possibilities or potentialities which are in Him.

1. Prayer changes God as to His actual operation,—not as to His essence, but as to His operation. Prayer works such a change in man, as renders it possible for God to do

what He otherwise could not. Suppose that the Lord causes a certain tree to grow. There is an action really put forth by the Lord, and that identical action was never put forth before. The tree was in the Lord in potency or possibility, as all good things are; but it had never been determined into fact. And that tree produces its fruit. And so true prayer is a tree of the Lord's own planting in the soul, and it produces its fruit, which could not be produced without the prayer. And in the whole transaction the Lord actually does something which He had not done before, and yet without any change in His own essential nature. Thus He is in time without Himself partaking of time, and in space without Himself partaking of space; continually producing new things in time and space, while His own essential nature remains unchanged.

What folly, therefore, to say that the whole efficacy of prayer is merely reflexive—that prayer is merely a relative change on the part of the suppliant, and that there is no change whatever on the Lord's part toward man! When we throw open our blinds in the morning, does not the sunlight actually flow in? When the earth turns her face to the sun, does he not flow in and warm her bosom, and cause vegetation to spring forth? Is there not something mutual and reciprocal about it? Prayer has been likened to a company of famishing men, in a small boat attached by a long rope to a ship. The men take hold of a rope, and appear to be pulling the ship to them, but in reality they are only pulling themselves to the ship. Is that all there is to it? When they reach the ship, do not the crew give them of its stores, and take care of them? A life-saving station may throw a life-line to a shipwrecked crew, and by means of it they may pull themselves to the shore. But is that all? No! First, they obtain the rope from the shore; then they pull themselves to the shore, and once there, they are protected, warmed, clothed and fed. And so we obtain true prayer from the Lord; in the exercise of it we draw near to Him; and He actually blesses and gives the answer. He actually does something. He says: "Draw near to me, and I will

draw near to you." The impression often conveyed has been that the Lord is a cold something or somebody, who never moves toward man; but that by prayer man merely moves toward Him. But when the prodigal returned, he did not find his home a palace of ice, brilliant and beautiful but without life. It was filled with life and love; and he not only went toward it, but the father saw him a great way off, and ran, and fell on his neck, and kissed him.

2. But prayer changes God as to the Divine potentialities or possibilities. All good things are in God, in potency. When He creates an object, He determines a potentiality into an actuality, a possibility into a fact. Some philosophers have explained annihilation as being the withdrawal from fact into mere possibility again. But this is not true. Any object, once created by the Lord, and having run its course and passed away, is no longer a possibility in God. Even the Lord cannot create identically the same thing again; for things will never again return to precisely that same state. Every operation, every creative or causative act, whether in answer to prayer or whatever else, is no longer in God in potency or possibility, but as having been done—not as something which may be done, but as something which has been done, and never can be done again. Prayer then changes God, not as to essence but as to operation, and as to possibilities of operation.

But will the Lord work miracles at this day? No, not visible or apparent ones (Arcana Cœlestia, n. 4031); that is, not such miracles as would interfere with the order of nature, and destroy confidence in natural law, and take away rationality. But the Jews were not rational, but external men; and so their rationality could not be hurt by miracles (*Ibid.*, nn. 5508, 7290). But invisible or unapparent miracles are done now (*Ibid.*, n. 4031). In other words, to answer prayer and to further spiritual ends, the Lord operates beyond that point at which man can discover the existence of natural law (*Ibid.*, n. 5508). We can trace the laws of order but a little way, before they become so complicated that we cannot follow them, and the Lord has ample room to operate, without interfering with our rationality.

As to instances and examples, there is a great multitude, as every one knows who is familiar with the literature of the deeper Christian life in all ages. From a large induction of these instances and examples, it is possible to form a science far more genuine than any natural science. We mention but one of these examples; namely, the late Rev. George Mueller, in connection with his extensive orphanages in Bristol, England. There, are substantial buildings worth hundreds of thousands of dollars. There, thousands of children have been cared for, and educated, and have gone out into homes, to be a blessing to society. There, a large corps of teachers and attendants have been employed for scores of years. This great enterprise has never lacked for funds or other necessities. And from first to last, Mr. Mueller never solicited funds or help from any human being, nor adopted any means of doing so. For a time he even forbore to send out his reports, lest the very regularity of them might appear to be for the purpose of reminding their recipients that they should contribute. When the orphanages were in need, Mr. Mueller betook himself to prayer. And wonderful was the result. Help came, and always came, just in the nick of time, and in such a peculiar manner as utterly to preclude the thought that the Lord was not in it.

But we mention Mr. Mueller chiefly for the purpose of referring to his motive in conducting this work. It was not, as he tells us, because he loved the children, though of course he had affection for them; it was because he desired to show to the world that the Lord heard and answered prayer, and is true to His promises. This motive is according to the truth. The people of the Lord should be attended with such evidences of Divine blessing, as will arrest the attention of those who will repent, and lead them to inquire into the matter. We read in the Psalms, "Show me a sign for good, that they who hate me may see it and be ashamed, because thou Lord hast holpen me and comforted me" (Psalm lxxxvi, 17). The Word is full of this doctrine. It appears on almost every page. Let it be noted that a sign is

not a miracle, but is "that which indicates, witnesses, and persuades" (Apocalypse Explained, n. 706).

Such is the Christian doctrine of prayer. Let all who oppose it be careful that they do not put themselves out of court. There is great danger of confirming one's self against a doctrine, and then, from that very confirmation, declaring that it cannot possibly be true. Let us not put out our eyes, and then contend that others who are sure they see objects, are mistaken. Running like a golden thread down through the Christian centuries, there has been a continuous line of deeply spiritual souls who have believed and experienced essentially the doctrine presented in this paper. To neglect, misinterpret, or destroy this doctrine, is a serious fault which must be remedied before the promised blessings of the Lord can be received.

E. D. DANIELS

THE DEARTH OF MINISTERS.

NEARLY all are agreed that there is at the present time a most unusual dearth of Christian ministers. It is said nearly all, because some do maintain that there are still too many; that if the small and struggling churches would but consolidate, if the denominations would forget their differences and unite forces, then the present number of ministers would be large enough to meet all the requirements. But even those making this contention will admit that there is now a smaller proportion of ministers to the number of laymen than there has been since the reformation; that the theological schools have proportionately fewer students preparing for the ministry than heretofore; that the number of ordinations is considerably less than a few score years ago. By this dearth of ministers is not meant the lack of enough volunteer disciples to go throughout the world, and spread the Christian message among the unconverted. For such missionary work there always has been and always will be a dearth; the fields will always be white for the harvest, and the laborers too few. But the point of especial concern now is, that there are not enough clergymen to occupy the pulpits that are already erected, to minister to the congregations already established, and to carry forward the missions already organized. Not that there may not be numerically enough to occupy these positions; but that there are certainly not enough strong, able, and consecrated ministers who can really fill these places, and make the seed grow, and the flock enlarge under their care. Perhaps there are too many ineffective clergymen; but there are assuredly not enough men of spiritual vision and also practical sense to meet the religious issues of the day, and truly lead the Church in the carrying out of its sacred mission. It is not merely the clergymen themselves

who feel this lack, and are asking for reinforcements; the laymen, the everyday, sensible thinkers, are realizing the dearth, are recognizing the blighting effect of it on the state of society, and are looking seriously for a solution. They are seeing that some proportion of the responsibility is theirs, not only because they have not themselves turned toward the ministry or encouraged young men to this use, but because they have not enabled the life and work of the average minister to be such as to attract new recruits. Quite characteristically of the spirit of the age, the business men who are looking for a solution of the situation assume that the trouble is chiefly financial, and that it can be overcome by business methods. Others feel that the trouble lies much deeper than the question of pecuniary support; and they advocate means to make the real use of the ministry more exalted in the community, and to make the calling seem to young men more practically desirable.

The problem is not a small one, or its range limited. The whole Christian church is affected, the Protestant even more than the Roman Catholic. The condition is much the same in Europe as in this country. In each denomination which has an ordained clergy, the same difficulty seems to prevail to a greater or less extent. It is natural for us as New Churchmen to look upon the deficiency of preachers as but part of the general decline of the old church, and something to be remedied only by a reception of the new dispensation. But we are estopped from resting contentedly on this explanation, because in our own organization the dearth is quite as acute as anywhere. We are sharing the same difficulties as our neighbor churches, and some of our causes must coincide with theirs. Therefore it may help us to grasp our own problem, if we examine a little the general conditions prevailing in the various denominations. First, then, some statistics.

In 58 theological seminaries the present number of students for the ministry is 700 less than twelve years ago. One leading denomination shows a net loss of 33 per cent. In the Protestant Episcopal church in 1889 there were

3895 clergymen on the rolls, and twenty years later there were 5424, an increase of 39 per cent; but the church membership increased 90 per cent, making an inadequacy of clergy. In 1898 there were in the same church 571 candidates for orders, and ten years later only 438. In the Southern Presbyterian Church the membership has increased in ten years 24 per cent, while the number of active clergy increased only 12 per cent; but the number of ordinations fell from 70 in 1898 to 42 in 1908, a decrease of 40 per cent. In the same period the Baptist Church showed a 20 per cent increase of members, but only a 14 per cent increase of ordinations. In the Congregational Church the membership increased 36 per cent, but the number of clergy only 5 per cent. In the Congregational seminaries in 1881 there was one senior to each 4000 members; in 1908, one senior to 8000 members. In the United States in 1898 there were 8261 theological students, including Catholic; in 1905 the number had fallen to 7580, a loss of 8 per cent,—and this in the face of increase of population and of church membership. Every church of any size shows a decrease of some percentage up to as high as 37 per cent.

Now a glance at our own conditions. Our Theological School opened its sessions in 1866, holding its classes for eleven years in the summer season only. During the first year there were five students registered, of whom three subsequently entered the ministry. Ten years later two were registered, of whom one entered the ministry. Twenty years later there were six registered, of whom two were later ordained. In 1890 there were eleven students in attendance, four of whom were ordained later; but only two of the four are preaching regularly now. In 1900 there were eight students, of whom six were afterward ordained; and all six are preaching regularly at present. This was about the high-water mark so far as actual production of ministers from the school is concerned. In 1904 there were twelve students, but only six of them have so far been ordained. The current catalogue shows that there have been

116 students altogether; and of that number 67, or a little over half, have been ordained. Only 52, or less than half, have been active, useful ministers, carrying on the especial functions of the clergy. Eight of these ordained students have since given up active ministry under the Convention. It is evident, therefore, that the larger proportion of our clergy have been ordained without having been in attendance at the School. The figures are approximately as follows. In the Convention Journal of 1891 there were shown as then living 27 ministers who were ordained before the School was opened, and 82 who were ordained after the opening of the School, but who never attended the School. Of this 82, only 41, or 50 per cent have been active ministers in the work of the Church, showing results befitting their ordination. The Convention Journal for this year shows 101 ordained clergy on the official list. Of this number only 52 are now in charge of recognized groups of receivers, or doing definite mission work. The others are either in secular employment, or performing general church uses. There are about 40 societies to which regular ministers are devoting their main strength. There are about 17 established societies able to support pastors, but whose pulpits are at present unoccupied. This is sufficient evidence of the numerical deficiency in the ministerial force of our own Church organization. It may be as well not to dwell here upon the question of deficiency of quality, or the lack of spiritual insight, mental grasp, actual consecration, practical good sense, tact, executive ability of those now in our active ministry. But certainly the question must not be overlooked, in seeking an explanation of our present apparent deficiency. There is some significance in the fact that so small a percentage of our ministers have received theological training in the regular School, and that so few have taken the full three years preparation. It is significant that so large a proportion of those ordained, both from the theological students and from outside, have failed to enter and succeed in active ministerial work. These facts bear forcibly on the question of our present dearth.

Now as to some circumstances responsible for the dearth. In the first place let it be urged that it is vain to attribute the result to two or three striking causes. No half-dozen influences will sufficiently explain the condition. There are very many contributory causes, all of which are important. Some of the more pressing influences may be too hard for us to overcome readily; but there are many minor influences which every one of us can help definitely to defeat. The present deficiency has not come suddenly, but is a slow, gradual development, resulting from a large variety of causes. Many, if not all, of the more noticeable influences causing the dearth in the various denominations, have been at work in our own church, and therefore need serious consideration by us.

Not a great while ago a writer on this subject secured the opinion of twenty clergymen as to the causes of the present dearth. Their replies come under six headings: 1st, the lack of freedom of ministers, both intellectually and socially, since they are not at liberty to preach against the sources of their own maintenance, and are not permitted to properly mingle with others; 2nd, the short period of service, and compulsory early retirement without adequate pension; 3rd, the difficulty of maintaining a home on the usual meagre salary; 4th, the frequent shifting of home and field of service; 5th, the constant subjection to pettiness, involving responsibility for trifling duties and necessity of adjusting trivial enmities; 6th, the present beneficiary system, under which a minister's support depends upon gifts of people, and he is regarded as one maintained by generosity and not by a sense of obligation.

A number of business men also were asked for their estimate of the chief causes of the decline of the ministry. Their replies fall under four heads: 1st, the comparative and compulsory poverty of the ministers; 2nd, the fact that a minister's time and strength must be spent on trifles and petty details; 3rd, the fact that ministers in general are not treated like men of dignity and leadership, but are patronized, or else coddled like weak dependents; 4th, the small

opportunity of the modern pulpit to preach to a large hearing and to influence the strong people of the community.

It may be urged that these are rather evidences of the decline than causes; that they are results of the deficiency rather than circumstances bringing about the dearth. But it must be realized that partly because of these conditions young men are not attracted to the ministry and influenced to look upon it as a channel of rich opportunity; and men themselves and ministers are disinclined to urge young men of ability to limit their usefulness and opportunity to the narrow field. In other professions, considerable proportion of the new comers are sons of men in the same professions. But only eight per cent of the clergymen are ministers' sons. They seem to be repelled by their fathers' experiences.

In the minds of many people, the most important factor is the insufficiency of the financial support of the clergy; and this appeals to business men as the first place to begin a reform. The figures of the Government Census Bureau show that the average salary of a Unitarian minister is $1653 per year; of the Protestant Episcopal, $1242. The Universalist ministers average $1238; and the General Convention of the New Jerusalem comes fourth with an average annual salary of $1233. The average for ministers of all denominations is stated as $663 per year. Of the fifty-two active pastors in our own church now, all but eighteen are married, and most of them have children. There can be no question whatever that a more liberal support of the ministers of our church would obviate many of the privations that ought to be uncalled for, and that must make young men hesitate. And this condition is in the hands of the laymen to remedy. They have more than enough means to accomplish this part of the solution, and to do it quickly. Of course it would be an unfortunate condition, if it were ever the salary that attracted young men toward the ministry; but that condition is not likely to arise. It is said that various theological schools rival each other in inducements to promising young men to enter their

respective institutions; but there has not yet been much financial allurement toward the actual ministry. While some means must be devised to put the matter of ministerial salary on a more substantial basis, yet interest in this part of the problem ought not to distract attention from elements of danger more easily overcome. Quite as serious a question, is the attitude of laymen and women toward ministers.

It seems clear that what the usual adult thinks and says about ministers is not likely to increase the respect of young men for the calling. And the attitude shown by actions is even more pronounced than what is said. A group of men will not easily admit a clergyman as one of them, and accept his good will as something more than professional solicitude. Many people too speak regretfully when a young man of real ability enters the ministry, as if it were a waste of material. Parents do not talk at home as if they held the clerical office in high esteem, and they do not encourage their sons in looking toward this calling as they used to do. In fact some young men contemplating the ministry are being actually discouraged from the choice by the advice of parents and friends. Young women speak now-a-days as if marriage to a minister were a cross to be borne only under necessity. Many speak as if respect for the cloth were a kind of tradition from the past, which it is rather smart to trespass upon facetiously.

No church teaches more definitely the sacredness of the ministerial office, and the necessity that its use be honored in every way, than does ours; even so much as to guard many personal weaknesses of the individual minister from useless exploitation. And yet New-Church ministers seem especially liable to uncharitable criticism,—parading of their intellectual short-comings by unkind critics, ridicule of their eccentricities and mannerisms, and even suspicion of their motives. Certainly this is not calculated to attract sensitive and conscientious young men toward the ministry. Every layman can do something to change this condition; and he ought to do it. And part of this responsibility will

be to speak encouragingly to young men whom he believes to be fitted for the ministry, and to speak discouragingly and unmistakably to others whom they are sure to be seriously unsuited to its peculiar responsibilities. It is true, that the calling seems to attract many who are totally unfitted, but who seem disinclined to anything else. We must not encourage them in the delusion. Our church has suffered enough from this cause; and the present dearth, both of number and of quality, is the result.

Closely allied to the foregoing thought, is that of the place of the pulpit in the intellectual world. It seems clear that the influence of the universities points away from the pulpit. Fewer and fewer college men seem drawn toward the seminary. This is partly from the feeling that the pulpit does not now afford a large opportunity for intellectual strength and for reaching the thoughtful minds of the community. The inadequacies of the old faith may explain much of this. But somehow our young New Churchmen in the various universities seem as little drawn toward the great intellectual privilege of our ministry. Our Theological School asks eagerly for college-trained men; but it cannot get them as it ought. Many insist that the Theological Schools themselves are responsible for this condition, because they adhere to outgrown standards and arrange their curricula to prepare for private scholarship rather than public preaching for social advancement. A Theological School ought to be as practical a place as any other; for certainly the work of the ministry must be the most intensely practical, in order to succeed in leading men in the way to heaven.

Another factor stated as contributing to the distaste of men for the ministry is the clergyman's subjection to pettiness,—the necessity of doing a multitude of trifles that others in the church ought to be doing, the settling of petty disputes, the catering to ultra-sensitive feelings, the correcting of misapprehensions, and the running of errands. The pastoral calling of today is not such as to attract energetic young men. Most of the parish calls must be made

upon the ladies; for the men are away afternoons, and committee meetings and church engagements take up the evenings. And it is generally difficult to make the call mean more than a social exchange of news and opinions concerning secular things. Few parishioners will allow the minister to talk freely concerning the church and spiritual matters. Older ministers can do a little differently; but young ministers must almost force their opening to speak seriously.

Some men have deplored present "bossism" in the church as a cause of discouragement to young men. Our church has had acute experience of this; for nearly every society has suffered from a too dominant influence of one or two laymen, and the consequent necessity that the minister must adapt himself accordingly, or excite opposition. Anything that makes a minister feel like an employed agent, rather than a chosen leader responsible to God and the community primarily rather than to any individual, must tend to make his condition irksome and unattractive to able and responsible young men. No one can change this condition but the laymen themselves. Yet it will not do to allow the ministry to be treated as merely a profession in which success depends solely upon the personal fitness of the individual clergyman; for it does not represent a business relationship to the community. The ministry, as a profession, does not and cannot attract earnest and consecrated young men today. Part of what we are suffering from is the over-professionalism of the ministry. The pastor is not so readily entrusted with the family secrets as heretofore; his advice is not sought in the personal, intimate complications, such as one wishes to talk over with a sympathetic helper. It is evident that the ministers cannot entirely overcome this condition of professionalism, unless the laymen will allow them and help them. Of course it must be admitted that part of the difficulty today comes from the indisputable fact that a large number of our ministers are not such as to attract young men, and furnish an ideal for them to emulate. It is a matter of common

observation that the ministry affords an asylum for men who either have failed or would fail in any other calling. But the community is not justified in measuring the ministry by its poorest representatives, rather than by the ablest ones, who by devotion and labor have done noble spiritual service for their fellowmen. Laymen should point young men less to the ministerial failures than to the men who have succeeded gloriously in the Master's service.

There are many more minor causes of the present dearth. The educated classes are having fewer children than before; prominent families are building up big businesses, which they pass on to their sons, emphasizing the quantity of wealth more than the quality of life; ministers are not accorded the social prestige they had formerly; the clergy are referred to by many as a damper upon happiness, rather than as advisers concerning the best and purest pleasures to enjoy; and so on and on through many detrimental influences of today.

Every one of these influences, both the larger and the smaller, has its relation to our New-Church ministry. Everyone of our laymen can approach the problem from some side, and help in the solution. They can attend church services regularly, and let the ministers have a chance to preach to them; they can enter men's classes in the Sunday Schools, and show young men that they value religious instruction and church influence, and have not outgrown the need of such help; they can serve more willingly on the committees for church work, not merely watching over its financial affairs, but pushing its spiritual interests; they can speak in their homes respectfully of the ministry and its large privileges and opportunities for strong and capable young men; they can encourage their own sons to estimate fairly the call of the pulpit; and they can emphasize the wisdom of the choice, when their neighbor's promising son enters the Theological School. The laymen can help their ministers over delicate situations, instead of standing off and ridiculing their impractical minds. They can hold high their ideals of what a minister of the gospel should be and

do; they should not be satisfied with a perfunctory performance of the conventional duties of the clergy, but should show that they want the very best of which their minister is capable in the Lord's strength.

The emphasis here intended is therefore not so much upon the relieving of our present ministerial dearth by measures for increased financial support, as upon the necessity for a truer respect toward the sacred office of the ministry of the Lord. Money will help in solving the problem; but the most pressing demand is for a higher ideal of what the ministry stands for in the natural and spiritual betterment of society. "The priest or minister is to be honored," says our church's doctrine, "for the sake of the use he subserves and represents," which is, the "preserving of what is Divine among the people." If this ideal is enough held up before the conscientious attention of our young men, the dearth surely will be overcome. Young men have not lost their readiness for true consecration and self-sacrificing service; and they will never lose it, if their elders remain true and encouraging.

PAUL SPERRY.

CHRISTIAN ECONOMICS.

Economics may be defined simply as household management. Viewed in a large sense this science applies generally to the management of the nation's possessions for the common weal. And Christian economics regards this whole subject in the light of the Christian religion. It is the application of the principles of Christianity to the details of the nation's housekeeping.

The very essence of all Christianity, and indeed of all religion in its relation to human affairs, is contained in the simple precept, "Thou shalt love thy neighbor as thyself" (Mark xii, 31). In this we have a reliable principle to determine true economics when we apply it to the management of human affairs. At present we shall only consider the application of this Christian principle regarding the brotherhood of man to the distribution of the wealth of the nation. This is one of the many questions involved in Economics. It is, however, a most important one. It is basic. For on the just distribution of wealth depends the welfare of the state. (See Doctrine of Charity, n. 79.)

Political economists discuss the causes of prosperity and failure, labor, wages, and so on, in a more or less abstract manner, and without special reference to the laws of justice. They therefore frequently miss the mark when they go beyond the limits of their science, and attempt to form conclusions without due regard to this simple law of neighborly love. On the other hand, the Christian economist may err just as widely when he goes beyond his field and attempts to determine how wealth ought to be distributed to conform to the same law of love to the neighbor. That is, the Church, as the custodian and expounder of the Divine Law exceeds the limits of her function when she enforces specific economic reforms. Undoubtedly, every good and lasting reform

must be brought about by men who understand not only the purely economic side of the question, but also the application of Christianity to it. Nevertheless, each person must be free to form his own conscientious judgment in the matter, and act accordingly. Economics deals with moral and civil conditions, religion or Christianity with the abstract right and wrong of these conditions. And it rests with the man who hears and understands to rectify the wrongs as seems best to him. If injustice is not remedied, then the neighbor must suffer in proportion to the wrong done.

There are very many questions, however, with which economics deals, which are not questions of right and wrong, but rather of good and better. Examples of these are to be found in the various proposals for the improvement of our currency, or banking institutions, questions of profit sharing, compulsory arbitration or voluntary conciliation of labor disputes, postal savings banks, fixed wages or payment by piece work, a ten or an eight hours work-day, and the proper methods and subjects of taxation. Unquestionably in all these and the like questions there is room for the application of religion. The law of neighborly love has an important bearing upon them. But this is not a matter that the Church can enforce. Indeed the Church as a Church has practically nothing to do with these questions. Our distinctive field is in calling attention to the unquestionable violations of the heavenly law of charity, and demanding reparation for these sins against God. God tells us that certain things destroy the neighborhood of man, therefore we must get rid of them, or be crushed and ruined by them. We shall never get rid of those evils that are oppressing mankind until we shun them in the name and strength of the Lord.

The Divine law to love our neighbor as ourselves is violated in many ways in the economic world in relation to the distribution of wealth. In no way, however, is it more flagrantly disregarded than in the existence of monopoly. This one evil has assumed such gigantic proportions, and so much sorrow follows in its train, that it seems to be worthy of

special attention. It is the greatest problem in the just management of human affairs, on the solution of which depends the economic freedom and happiness of the world.

Monopoly may be defined as the absolute possession or control of a special thing or commodity: or the exclusive right of one or more to that which all must use. This is an evil in itself. It is not simply the abuse of a good thing; it is altogether contrary to what is right. The Declaration of Independence reads, "We hold these truths to be self-evident—That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." These are self-evident truths because they are a clear application of the law to love the neighbor as ourselves. Monopoly is an evil because it transgresses the laws of equality and freedom. Monopoly is an impossibility where all are equal and free. It destroys equality of opportunity to earn a living; the privileged has an unjust advantage over the unprivileged. In one of his latest messages to Congress Ex-President Roosevelt declared that "the unchecked existence of monopoly is incompatible with equality of opportunity," also that "freedom of opportunity for every citizen is a fundamental necessity." Further, monopoly makes equality of bargaining an impossibility, for the one party to the contract is more or less at the mercy of the other; the monopolist "plays then in the game of competition with loaded dice" (Ex-President Roosevelt). And lastly, monopoly strikes a death blow at that other fundamental right upon which this government rests, namely, liberty. "Sweet land of liberty!" "Land of the noble free!" These phrases may stand for an ideal, but not for a reality so long as monopoly exists. For they who have monopoly, hold all who have it not in subjection to them. This is what monopoly means. Lacking this its chief characteristic it would not be monopoly.

About a century ago monopoly was practically unknown here. But within the last fifty years the strides which it has made are stupendous. In the early years of the Republic

men lived more or less independently. Now, however, the nation is being rapidly welded into one great solidarity, making each individual more and more completely dependent upon others for his welfare. And this advance into an organization of a most complex nature presents possibilities for good or evil undreamt of before. Formerly nations only acted in combination for purposes of war, and the direful results were proportioned to the numbers engaged, and the fierceness of the contest. Now, however, men combine within the nation for almost every kind of production. This combination is an absolute necessity of modern civilization. And it is productive of increased good so long as it is free and subject to the just laws of commerce, so long as the Divine law of the neighborhood operates in the management of the nation's affairs. But when combination is effected for private gain, and labors to destroy all competitors until it has established a monopoly, then it is a terrible evil and a menace to the welfare of society. It is the veritable antithesis of the Brotherhood of man in Christian Economics.

Civilization has quite naturally placed in the hands of a few the absolute control of many necessities of modern life, and quite unconsciously created monopolies of a gigantic order, which threaten ruin to the nation, if they are not destroyed. Among these monopolies in cities are the public utility corporations that supply gas, and electricity, and telephone service, and the street railroads; few, if any, can live in our cities without using some or all of these utilities. Therefore if these utilities are in the possession of a few, there being no competition, and competition indeed being undesirable, then the many are at the mercy of the few. And it is notorious that the few have not been oblivious to their opportunities and unusual advantages. Excessive profits have been capitalized, thus "watering the stock," as it is called. The public is then burdened with the payment of interest on inflated stocks, inflated to the last degree which they will bear without bursting. And further burdens are imposed upon the people by investment elsewhere of the

capital paid by the purchasers to the original or former owners of the franchise. Thus does monopoly wrest its unjust profits out of the pockets of a more or less ignorant and unsuspecting public. The extent of this evil may in some measure be gauged, when it is considered that almost three-fourths of the people live in cities.

In the country at large still greater monopolies have been established in the oil, coal, and steel industries, in the telegraph and express companies, and in the railroads. In all of these public service corporations concentration of wealth and power has gone on until the great bulk of capital in the country is controlled by a very few men. As an example of this concentration of power we are told that in a population of over seventy-six million people—"seventy-six men, holding among them sixteen hundred directorships, are said to control fully one hundred of the greatest railroad, industrial and banking corporations, with a capital equal to one-fifth of the national wealth."

But the monopoly of all the public service corporations together is not so serious an evil as the monopoly of the land. Indeed the power of all other monopolies depends largely upon the monopoly of the land. From the land comes all that man uses. No man can live without the land. Everyone must at least be fed, housed, and clothed; and all these chief necessities of life come from the land. Hence, if a few own the land, they have the monopoly of all monopolies. And here is where the concentration of wealth is now gravitating steadily,—toward the possession of the land. This takes man's first tribute for the right to live upon it, and from it. And the tribute exacted from men for the privilege of living on and from it, is made as high as they will stand.

Much argument has been used to prove that private property in land is justifiable. The right to the possession of land is not the same as the right of property in, say, a table made from a tree grown upon the earth, or any other manufactured article. The one was created by God, the other made by man, using that which God gave him. The individual has an undoubted right to the product of his labor,

but no individual has an exclusive right to that which he could not make. "The earth was given by the Lord to the children of men," that all might participate in its fruits. But when any individual or set of individuals claims the exclusive right to it, then it places him or them in a privileged position over all others. The more valuable the land, the greater is the privilege. This is clearly evident from all increased values of the land, which is most marked in large cities. That increase is justly called an "unearned increment," because it "arises from increase of population and other general causes, and not from the labor or outlay of the individual owner" (Standard Dictionary, "unearned increment"). Surely if it is "unearned," then the owner has no right to it. It belongs to the whole community. This follows according to the law of the brotherhood of man. The State may grant a right to use the land, and protection therein, but not the right to own it.

Here lies the root of the trouble. The mistake was made in the beginning in legalizing private ownership of public property, similar to the blunder of granting private ownership of public utilities. And we readily recognize the evil by its consequences. The possession of these monopolies by a very few is working untold harm. Vast fortunes are made without giving an adequate, and in many instances, any return whatever to society for them. This is a gross violation of the brotherhood of man. Service for service is the true standard of neighborly love. According to the value of the service to the neighbor to strengthen and ennoble life, so should be the return. Excessive profits gained through privilege, or gains reaped without giving anything in return, are robbery, and proportionally hurtful to the commonwealth.

One evil leads to others. Predatory wealth further injures the neighbor by using its means to destroy all opposition. The public service corporations undermine the government of the people, by the people and for the people. "We dream that we live under a government of laws; we are actually living under a government of men and of newspapers." We

might say a government of men alone, for the same men control the newspapers too. Therefore this is a thoroughgoing plutocracy, and only a republic in name.

Yet further, vested interests are now combining more and more to force labor to accept its own terms, or starve. They seek to promote a greater inequality between neighbor and neighbor, and thereby strengthen monopoly. "They wear out litigants, evade taxes, seek exclusive perpetual franchises, and the free use of public property." "Through their machines they get rid of men of high ideals and an independent spirit," because such men stand in their way. It is our great commercial pirates who are the corrupters of our city councils. They also shock the public by their excessive extravagance and luxurious ways. And they poison the ideals of our youth. When the young man enters the commercial world and sees it as it really is, he is practically forced to abandon the ideal of the brotherhood of man as an impossibility.

Finally, the ultimate outcome of monopoly is to "grind the faces of the poor." Every dollar that has not been justly earned by the employer, means a dollar less to the honest laborer. It was Abraham Lincoln who said:—

> Inasmuch as most things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue.

And as the monopolist demands more and more to satisfy his insatiable cravings, he continues to increase the ranks of those who have not. There are no statistics regarding the number of paupers past and present. We do not know whether the increase has been great or little. But we know that the proportion of paupers in our cities is appalling, amounting at present to about twenty-five per cent of the total population. And there are far, far too many who have, or barely rise above, a living wage. At least one-half the people living in cities are wretchedly housed, inade-

quately clothed, and underfed. The ordinary causes assigned for these conditions are usually, intemperance, indolence, sensuality, gambling, ignorance, shiftlessness and improvidence. But if it be true that intemperance, or any of the other vices named, produces poverty, we must also grant that poverty equally produces indolence, intemperance, and any or all other vices. Granting that vice is responsible for the degradation of even a large number in the ranks of the poor, yet we shall never know how many are there through the fault of others, and particularly the monopolist who thinks only of private gain, and never reflects upon the thousands of pockets he has picked to fill his own. Until all men have an equal opportunity to live, we shall never know how many have gravitated to the bottom of society, having no one to blame but themselves. At present, however, we have a most terrible bill to pay. For those who have been forced downward by the ruthless monopolist, have acquired and are acquiring vices that will take generations to wipe out. What a terrible desecration it is of neighborliness, of that Divine law that we shall love our neighbor as ourselves!

But how are we to get rid of this evil? In the first place we need the help of the Lord our Savior. We cannot keep the second great law regarding the brotherhood of man, without at the same time keeping the first, to love the Lord with all the heart and mind and soul and strength. Without Divine help we cannot overcome evil and do good. And, in the second place, we must act together in destroying this evil. Monopoly in all its forms, is a legalized evil. It is an absolute impossibility to rectify it single-handed. Neither is it right to leave it to be corrected by individual regeneration. Monopoly is a corporate evil, and must be dealt with by the nation as a whole. It were folly for anyone alone in these days to attempt to check the awful ravages produced by the white plague, consumption. We require organization to cope with this disease, as also with innumerable other social and public evils. Individuals are powerless to remedy them. The law itself is powerless too, unless supported and

upheld by public sentiment. Ex-President Roosevelt has recently said:—

> Public intervention in the affairs of a public service corporation is neither to be resented as usurpation nor permitted as a privilege by the corporations, but on the contrary to be accepted as a duty, and exercised as a right, by the government in the interests of all the people.

Organized effort is needed to meet and overcome organized evils. There are unnumbered evils for which the individual is responsible, and which only the individual can rectify. But monopoly is not an evil of this kind. We are all responsible for the existence of it. It is a huge organized system. The laws which justify its existence can neither be modified nor entirely changed without the support of the majority. And unfortunately the people who regard this worst of all economic evils as an evil, are at present in the minority. "The people are destroyed for lack of knowledge." The "System," so-called, is so firmly entrenched, its greatest advocates are very wealthy and powerful, and many of them are good men, who mean to do harm to no one in particular, and are very generous. It seems impossible that they can be in the wrong. But the system of monopoly is therefore all the more dangerous, because it presents such a plausible exterior. Here lies the chief difficulty. Because monopoly is not a new evil, and the ablest and best in the land are part owners of some public service corporation or other, and because the whole system is so preponderatingly powerful, therefore it seems not only presumptuous, but preposterous to question its legitimacy and justice. Nevertheless it is a gross evil, and will require the most persistent and united effort of men to overcome it.

And how shall it be overcome? There are some who believe that the arch culprits should be punished for their evils; that, for example, the directors of a railroad should be held personally responsible for treachery, where there has been an unjust discrimination of the rates, or for theft in case of embezzlement, in pocketing the price of watered

stock, or for treason when there has been any bribery or corruption of government officials. They claim that the law is lax, and does not visit the consequences of wrongdoing on the real offender.

Again, there are others who demand more government control. Others again suggest that monopoly profits should be deflected to the public by regulating prices, by tax enterprise, and by keeping the door of opportunity open. And there are still others who think it useless to compromise with the evil, and who therefore advocate its destruction. In its place they would have government of municipal ownership, socialism, communism, single tax, land nationalization, or other system of management. These and other methods of reform each man must conscientiously consider, and then adopt whatever seems to him best suited to destroy the evil of monopoly.

The Church cannot identify herself with any particular remedy. It is not the duty of the Church to prescribe the reform. The Church's duty ends when she denounces the evil, shows that it is an evil because it is contrary to the Lord's commandments, and calls upon men to shun it as a sin against God. She therefore places upon men's consciences the imperative necessity of taking whatever steps seem to them individually the best. They who are indifferent in the matter love their neighbor little, and leave society a prey to one of the worst evils of this era.

There are many, however, who do not recognize the evil as an evil. This is to be regretted. History proves again and again, that which we know also from personal experience to be true, that the light of truth dawns gradually upon the mind, and that all reform is a painfully slow process. History also demonstrates that in all reforms there have always been opponents who not only used reason but also the Word of God to confirm their opposition. Moreover, a false church has often supported the cause of evil and stood up as a persistent antagonist of true and good reforms. Nevertheless, the truth is all powerful and must prevail. Many are the hearts that are open to its voice, and

prepared to understand. They are beginning to see that monopoly is a sin against the neighbor, because it exploits labor, and makes the unprivileged slaves to those who are specially privileged in owning and controlling the necessities of life. Already the relation between cause and effect, between monopoly and its evil effects, is becoming more and more evident. We see that in spite of all that is being done or can be done to alleviate the miseries of poverty, nothing will radically alter conditions so long as the injustice which is the main proximate cause of poverty prevails. Doubtless we shall need to endure much more through panics, depressions, and increased poverty, before men's eyes are open to the enormity of the evil of monopoly, and men are forced to take steps to remedy it. Be it so, if there is no other way to redress the wrong. But well may we cry out with sorrow that the lesson cannot be learned in any other way.

Very many again are deterred from taking issue with our monopolies, because they fear that any change will lead to worse conditions. They dread some of the reforms proposed. They use all manner of excuses for delay and inaction. All such arguments, however learned and reasonable they may appear, prove a weakness of trust in the Divine Providence. Our Lord's command is clear; we must choose right, and do right. And we may be perfectly certain that if we do right, no matter how serious the situation ahead may appear, we shall be better off in the end. For the brotherhood of man can only be established in justice, and never in injustice. Tolerate evil in any form, and the consequences will be proportionately worse and worse for everyone, until they become unbearable. But do right because it is right, and the blessings will soon appear in abundance.

An enemy has come into our land, and has built up tremendous fortifications and bulwarks. But we are beginning to mark his movements, and to note how he is surreptitiously enslaving all who are too weak to resist his depredations. There are many of the prisoners in the strongholds of this great foe, crying out for help. And a mighty voice, daily

gathering strength, ascends to heaven for more recruits to the army that is needed to defend the nation and emancipate it from slavery to a vast system of monopoly that threatens to engulf it.

The struggle now begun, to establish in this land a system which recognizes the equal rights of all and special privileges for none, will be intense and of long duration; but when men on religious principles have united on the best system for the management of public utilities and necessities as such, and have established it, the nation will have gained a power of self-control which will fit it for solving other and possibly greater problems, and will thus lead it onward to a nobler and broader brotherhood of mankind than has ever yet been witnessed on this earth.

LOUIS G. HOECK.

THE TRANSITION OF ROME FROM PAGANISM TO CHRISTIANITY.

EVEN a glimpse of the work of three centuries in one brief paper seems impossible. What was the Christian Church? What was Paganism? What was Rome, and how related to both? A careful study of the four Gospels, the Acts of the Apostles, and the messages to the Seven Churches of Asia, in the Apocalypse, followed by a study of Mosheim's "Church History," Coulange's "Ancient City," Augustine's "City of God," and Dr. Dike's "Primitive Christian Church," will give, in as small a compass as is possible, answers to these questions, and solutions of many problems involved. Beside all these authorities we cannot neglect Gibbon's "Decline and Fall of the Roman Empire." Dean Milman tells us that the literature of Europe offers no substitute for it, while Guizot speaks of it as "unrivalled." And after consulting all manner of data, it is found that Gibbon remains, with a few corrections, the great historian of this great epoch in the world's progress.

Rome is the central spot of the most extraordinary dominion the world has ever seen. The fairest part of the earth, the most highly civilized portion of mankind, bowed to her sway. Luxury and art poured in upon this queen of cities. Seven hundred and fifty-two years after her founding, a new order of things began. The first Christian century was ushered in,—*Anno Domini,* in the Year of Our Lord! What was her status at this eventful hour? How little could she dream that in the small province of Judea had actually come the Incarnate God, that He might show even her the way to a greater dominion and a more enduring heritage than even her seven hills could command.

Let us glance briefly at this spectacle, for we shall never again behold such a scene. Into the firm edifice of Roman

Power, raised and preserved by the wisdom of centuries, where obedient provinces were united by law and adorned with art, a new religion was to find its way. Wholly unlike anything before known, it would not bow before any Pagan shrine, it would not praise any pagan deity. The various modes of worship had all been considered by the people equally true; by the philosophers, equally false; by the magistrates, equally useful. This toleration, having produced mutual indulgence and religious concord, Greek, Roman, and Barbarian seemingly worshipped the same deities; they saw resemblances rather than differences. Everything was tolerated except the worship of the Druids, which was so cruel and terrible that it must be suppressed. It is difficult to comprehend how all this would be met and what the effect would be, when the Light should shine upon this darkness. All through the city and the empire were maintained the various pagan ceremonials. The Roman Senate sometimes interfered; but finally exiles returned, proselytes multiplied, temples were restored. Athens and Sparta had fallen because they were too narrow. Rome was broad, but all without "a deep foundation strong," At this time was Cæsar-Augustus who reigned supreme,—Emperor, Sovereign, Pontiff, Censor, Tribune of the People, Proconsul. Under him were the senate, the knights, the plebs, the slaves. Their religion avowedly that of Greece, their priests were common to all gods, with some for special divinities: the Pontifices, the Augurs, the Haruspices, the Quindecim Viri, and the Septem Viri, all subject to the Pontifex Maximus. A genuine Pagan creed, as given by Maximus Tyrius, runs thus:—

> There is one God, the King and Father of all things; also many gods, sons of God, ruling together with Him. This the Greek says and the Barbarian says, the inhabitant of the continent and he that dwells near the sea; and if you even proceed to the utmost shore of the ocean, there too are gods rising very near to some and setting very near to others [meaning the stars, which they thought were powers co-operating with the Great First Cause].

Rome was a nation of soldiers, the infantry being com-

posed of poorer citizens and mercenaries, and the cavalry of horsemen from everywhere,—the "Legion" varying from three to six or more thousand men. Her strength in the main depended upon her infantry, and upon the people at large who, whatever philosophers may have come to think, received the current religious teachings as positive truths. Enervated by the undue influence of luxury and art, civil war and consequent calamities, these people yielded quietly to the establishment of despotism. Augustus found no difficulty in riveting the chains, at first composed of golden links; but after him followed a series of miserable despots who ruled with rod of iron this once liberty-loving people and mistress of nations. Her great men at this time include Livy, Ovid, Seneca, Pliny, Quintillian, Tacitus, Plutarch, Origen, Ambrose, and Chrysostom,—a vast array of minds ready to receive when once clear of the mass of doctrines with which they had to contend.

Religion once had to do with all that a man's interest demanded; it was the religion of the hearth. A veil seems to have fallen over this. Paul said, "We see through a glass darkly." Philosophy had appeared, and had overthrown the seeming errors; but it could not give the real truth. It is impossible to touch the opinions of men without touching upon fundamentals of life.

The principal elements in Rome were the real Latins and those who had come from Troy with Æneas. These Albans preserved the Greek worship; also a city (where the capitol founded by Hercules stood) whose families always remained distinct. Rome was related to all the peoples that she knew. Her national worship, as we have seen, was a combination of all. It had the Trojan Palladium, the Sabine Quirinus, the Etruscan festivals and sacerdotal insignia. She preserved with great care whatever was in evidence of precious relationship with the nations. All Italy and all Greece could gather at one hearth. She retained for several generations this singular spectacle,—a single city remaining intact, while a hundred million souls either had no laws or only such as were recognized by Rome. Through various

conditions men were led to cry, "Let us be Roman citizens." A single name, a single country, a single government, a single code of laws, made it easier for the victory of Christianity to be won. Society could no longer be governed by religion, because religion had lost its power; it was but a series of rites, a succession of formulas, even at the best. Each family and city and race had lived for itself. Now the whole human race was to hear the voice, "Come unto me, all ye that labor and are heavy laden," and "Go ye into all the world, and preach the gospel to every creature." This principle, so strange that some of the disciples even hesitated to carry it out, was to be taught, saying, "We are all baptized into one body." Another difference appeared in the proclamation that the new Kingdom was not of this world.

We may follow Gibbon through the second and third centuries; he wisely leaves the first almost untouched. He shows how pestilence and famine were attributed to the displeasure of the gods, and how the persecution of the Christians as the cause of this displeasure followed. He describes the grandeur, luxury, effeminacy, and vice of Rome,—each without a parallel. So much interest is awakened that you read on almost desperately to find results. There were too many intrigues of state, conspiracies, seditions, and revolts, for much attention to be paid to a sect or a new religion, which had found its way even under the shadow of this "Bohan Upas." It must be a Divine thing indeed, to be able to breathe in such an atmosphere,—an atmosphere the natural result of a venerable worship of gods many and faiths many. All the churches for centuries before the Lord's advent were representative and typical in such manner that Divine things were set forth under various figures and sculptured forms, which the common people began to worship, while the signification was wholly lost.

It is impossible to study along these lines without reflecting upon the fact that the human mind is like a house of three stories. Those who live in the lowest story know nothing of what is going on above, because the ceiling and

floor prevent the penetration of sound. The sensual and corporeal man, viewed in himself, is wholly animal, and only differs from a brute in being able to speak and reason. He is, therefore, like one living in a menagerie of wild beasts of every kind, where he acts now the lion, now the tiger, now the leopard, now the wolf. Yea, he can act the sheep; but then he laughs in his heart. The second and third stories are completely closed. The spiritual conception can come only from above. Things had become so indefinitely confounded in the minds of men, that an entire separation was necessary before a new code of ethics could gain ground, or produce results. As time went on the domestic gods were overthrown, the sacred fire extinguished, the ancient constitution of the family broken. The father had lost the absolute authority which his priesthood had given him; the wife had become morally equal to her husband. The laws concerning property were essentially altered; the sacred landmarks disappeared from the fields; property rights depended upon labor; and all was changed after the manner of men. Oriental philosophy had adapted itself to the religion of the Jews. That people, scattered everywhere, while adhering to the law of Moses, still for various reasons accepted the hand extended by philosophy. The world was waiting for the Light to shine amid the mist and darkness of dissolving creeds, and to hear the voice, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." The quality of the people is fully set forth in the writings of the apostles. While not many mighty or rich were called, yet there were among the early Christians men of affluence, rank, and education.

We are all familiar with the waiting in the upper room for the descent of the promised Spirit, where the chosen Twelve and the appointed Seventy, with others of like mind, one hundred and twenty in all, were gifted with tongues and prophetic utterance. There in Jerusalem was born the early Christian Church whose first mission was to the Jews, of whom many became Christians. From the New Testament we gather most of our information, as the Fath-

ers did not write until the second century. The Epistles of Paul and John and others of the apostles present a singular combination of excellences and defects, but afford good reading for the Church of to-day. At that time the education of children and youth occupied much time, and demanded ample provision in Rome, Ephesus, and Smyrna. That Jews and Gentiles had held each other in great aversion, we know; and also that time and grace must combine to overcome the intense hatred fostered heretofore by their religions. Sects sprang up at once. "I am of Paul," "I of Cephas," and "I of Christ," were the cries of these newly awakened souls. Many attempts were made to mold the Christian doctrines into conformity with philosophy, or to combine it with the opinions, customs, and institutions of the Jews. Many apostates from its practice, if not corrupters of its principles, appeared; but so long as the apostles were able to watch over the churches, these innovators made little progress. Yet the great work was done. The Gospels and the Apocalypse stand for all time. Tertullian, addressing the Jews, says:—

> For in whom do all nations but yours confide, save in this Christ, who has already come. In all places He now reigns,—Parthians, Medes, Elamites, Germans, Gauls, Scythians, and the regions of the Britons, inaccessible to the Romans but subject to Christ.

This rapid propagation of Christianity of course was of the Divine Providence; but one of the effective means made use of was the language of Rome which she had made universal; and another was her highways, of such marked excellence. Many translations of the Sacred Books were made at an early day. The Jews were ever the bitterest enemies of the new disciples. Under Trajan and Adrian they were held in restraint, really subdued, and the external tranquillity of the Church promoted. The second century beheld many philosophers and learned men who accepted the holy religion, and threw all the power of their God-given talents into its extension. While the Christian community was made up of the unlearned, philosophy in general scorned to look

into its principles. But when really scholarly men bowed before the simple truth, retaining their name, garb, and mode of living, the vanity of the pagan philosophy and the shameless lives of those who practiced it, became fully exposed. This but added a new element to the assailants, and led to the persecution, under Marcus Aurelius, who was himself a philosopher; and finally arose the Neo-Platonists, who attempted to reconcile Artistotle and Plato upon points concerning which all were equally ignorant.

The middle of the second century marked the calling together of synods and councils. Heretofore, all had appealed to the churches founded by the immediate apostles; but eventually the rights of the people suffered. The power of the clergy became augmented; in time they became arrogant, and assumed the right to dictate rules of faith and practice,—even as the serpent appeared in Eden. Thus the whole form of the early Church became changed from its simplicity of statement to that which was intricate and involved. Many teachers wished to make it appear in harmony with current thought; and many considered it elegant to clothe its precepts in the language of philosophers, priests, and Rabbis. Also in discussions with opposers and corrupters of the faith, the Christian doctors were obliged to state, with great precision ofttimes, something which was undefined. Moreover, there was much imperfect interpretation. Through all these channels many errors crept in. To draw Jews and Pagans together the Christian bishops thought no harm would come in the multiplication of rites and ceremonies; and thus the worship became formal, and splendid to the senses. We must remember that these newly born Christians came from both the Jewish and the Pagan world, and that it was very difficult to lay aside all ceremonials and superstitious rites, many of which, in the long ago, had been fraught with meaning. But "My Kingdom is not of this world" had fallen from the lips of the Master, and those who really received the new baptism assembled at first in dwelling-places, caves, burial places, for seclusion, because of persecution. They

met on the first day of the week for the reading of Scripture, prayers, hymns, the Holy Supper, and Feasts of Charity. Near the close of the second century the Bishop of Rome decided that all the churches of Asia should come under the same rule as the rest of the world, or he would not acknowledge them as brethren. Then also we find Oriental and Egyptian philosophy trying to mix their ideas with the pure tenets of the new faith. A man of great pretensions arose who would multiply fasts, and require all polite learning to be banished, all decoration given up, all ornaments abandoned, and women to be veiled. He also urged that Christians should not flee for their lives, nor redeem them with money. Thus tremendous pressure and conflict marked the great extension of boundary with which the third century opened. Origen, a man of consistent greatness, aided much in clearing the minds of others through his writings and daily efforts to fix an estimate upon human learning. It is beyond question that the bishops of Rome, Antioch, and Alexandria, took precedence of all others at this time, and that the bishop of Rome held somewhat of primacy. Yet, though he might object to decisions they were not given up on that account, and only his fraternal power was admitted. Though piety and virtue still lived, dissipation, voluptuousness, and contention were prominent. Many bishops affected the state of princes, especially those in wealthy communities. The presbyters lived in indolence and pleasure; the deacons encroached on their office; hence it became necessary to multiply officers that the work of the church might be done,—sub-deacons, acolytes, lectors, exorcists (whom the Neo-Platonists made necessary to drive out evil-spirits, or spirits who suggested evil), and copiatae (who buried the dead). All the records of this century show great increase in ceremonies, largely owing to the infusion of pagan and oriental thought regarding demons. Hence arose exorcisms, fasts more public than heretofore; also a tendency to celibacy, painful austerities, penances, and asceticisms. The Christians originally abhorred the use of incense in public worship, as savoring of idolatrous service; yet they per-

mitted its use at funerals against offensive odors; also in the induction of magistrates and bishops into office; and, in public worship, sufficient to temper the bad air of crowded assemblies; thence on and on until it became an established rite. Sermons began to take on the form of eloquent addresses in buildings adorned with images and other decorations. Even infants partook of the Holy Supper, from which all unbaptized persons, or those doing penance, were excluded. Baptism was administered twice a year by immersion, at which times the individuals received the sign of the cross, and renounced all sin, and especially the devil and his pomp; after which they were anointed with oil, commended to God by prayer and imposition of hands, and directed to take milk and honey. Later none were admitted to the sacred font until the exorcist, by a solemn menacing formula, had declared them free from bondage to the prince of darkness, and they were advised to spend three days in prayer. On joyful and festive occasions, congregations stood in prayer; otherwise they bowed their knee in self-abasement.

At the opening of the fourth century, peace and prosperity, with consequent security and vices in high places prevailed. The imperial palaces were full of Christians, and no one was hindered from the open profession of faith,—statements that may seem incongruous. The bishops and other clergy were held in honor; and the number of Christians increased daily. Four Emperors in succession were favorably inclined, until Constantine avowedly professed Christianity, and removed his capitol to Byzantium, which act so weakened Rome as to make it an easy prey to the barbarians, who had long menaced it. This Emperor openly embraced Christianity, and made it the official religion of the Empire, the removal to Byzantium being made because decaying Paganism afforded no sure foundation. The ruin of Paganism in the reign of Theodosius the Great, toward the close of the fourth century, is perhaps the only example of the total extirpation of any ancient and popular superstition,—a singular event in the world's history. The progress of Christianity had silenced the Oracles of Delphi and

Dodona; and when the pious Emperor must needs seek to know the will of heaven, he consulted the worthy St. Ambrose, a monk of the Thebais. The strongholds of Paganism, about to perish, stood thus: fifteen pontiffs exercised supreme jurisdiction over all things and persons consecrated to the gods; fifteen grave and revered augurs observed the face of the heavens; fifteen keepers guarded the Sibylline books; six vestals guarded the sacred fire; seven epulos prepared the table of the gods; three flamens of Jupiter, Mars-Quirinus, watched over Rome and the universe. The King of the sacrifices represented the Emperor in the religious functions; and confraternities of Salians and Lupercals practiced ludicrous rites to commend all to the favor of the almighty gods. The Christian Emperors condescended to accept the robes and ensigns of Supreme Pontiff. In 379 Gratian rejected these profane symbols, applied to the state or the Church the revenues of the priests and vestals, abolished their immunities, and dissolved the ancient fabric of Roman superstition which had flourished more than 1100 years. Still it was the constitutional religion of the Senate. The temple where they met had an altar and statue of Victory, where the oath was taken to observe the laws of the Empire, with a solemn offering of wine and incense. This Constantine had removed, and Julian had restored; and it was again banished by Gratian. Yet he spared four hundred and twenty-four temples with public statues of the gods; and in every quarter of Rome the souls of the Christians were offended by the fumes of idolatrous sacrifices. Four successive deputations to the imperial court were sent: the first to Gratian, who refused audience; the second, two years later, to Valentinian; and the third, four years later still, asking him for the restoration of the altar of Victory. This last expiring groan of Paganism, voiced by a brilliant orator whose prayers and entreaties were his only arms, and finally introducing Rome to plead her own cause with the young and gifted Valentinian, follows:—

Since I am born free allow me to enjoy my domestic institutions. This religion has reduced the world under my laws. These rites

have repelled Hannibal from the city and the Gauls from the capitol. All calamities are laid at the door of the new religion of Christ and of Constantine.

This was boldly answered by St. Ambrose the Archbishop of Milan. Why should that victory be attributed to an unknown power which had been the result of the valor and discipline of the legions? Every mode of polytheism conducts its deluded followers through paths of error to an abyss of ruin.

Having seen the fall of pagan Rome, let us turn back for a brief survey of some interesting points in the development of the faith that remained. The fundamental doctrine of the early Church was that concerning the Lord. "What think ye of Christ?" We must call to mind all that He affirms in the Gospels concerning Himself, and in the opening chapters of the Book of Revelation, where is given the most wonderful description in the whole Word. The "Fathers" all attest that they believe in His supreme Divinity. St. Augustine writes of the opening words of John's Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God," that "It should be written in letters of gold, and hung up in all the churches." The common conviction of the Christian world was that He was the Creator of the world; by Him were all things made; and He was to be the final judge. The Scriptural and Apostolic teaching was that God was in Christ, and that in Him dwelt "all the fulness of the Godhead bodily." The proofs of this may be read in Clement, Ignatius, and Justin Martyr. Celsus, a Pagan writer, declares it to be a well-known fact that the Christians held that Jesus Christ was God; also that they distinguished between a state of exaltation and a state of humiliation; that only after His death did they call Him God in the full sense, regarding Him generally in the days of His flesh as having His Deity hidden from the ordinary sight of mortals. Origen, the most wonderful of all the Church Fathers, the "man of consistent greatness," combining a sincere love for the church with the highest culture, through all his teachings shows that the entire fulness of

the Deity dwelt in the Lord. This was the general faith of the great body of believers, and of their most eminent bishops. It was the universal faith of the East and the West for three centuries; and "this faith," says Irenæus, "the Church preserves, though diffused over the whole world, carefully as dwelling in one house; she believes it as with one heart; she proclaims it as with one mouth." And again, in speaking of Polycarp, he mentions his walk, his appearance, his manner of life, his discourses to the people, and his intimate association with the Apostle John and others who had seen the Lord; and he records what they said in regard to His miracles and His teachings, thus:—

> Such things I eagerly listened to even at that time, by the grace of God that was given me, and wrote them down for remembrance, not on paper but in my heart; and, by God's grace, I read them ever fresh and unadulterated.

During the first three wonderful centuries of such faith and love, there was no belief in the atonement as given by Anselm and later theologians; which doctrine grew up under the Pagan influence of Ancient Rome. Dean Stanley says, "We find no traces of substitution in these early centuries." A glance at their worship, be it where it might, is an inspiration to sluggish souls. There was singing, in which they all joined as with one voice. The Psalms and the songs of Zacharias, Mary and Simeon, were used extensively. In a famous letter to the Emperor Trajan, A. D. 110, Pliny testifies that "Christians were wont to assemble before sunrise and sing hymns to Christ as God." Here he unconsciously sets forth their simple faith. This is from a learned Pagan: "Christ is God."

Bunsen affirms that we possess four compositions, real gems, genuine relics of ancient congregational hymnology. One is the morning hymn of the Primitive Church, as old as the writings of the Apostle John, and probably the one to which Pliny alludes. The Greek Church has preserved this relic as "The Angelic Hymn." It ascribes praise to Jesus Christ as being "Alone Holy, alone Lord, alone the High-

est." Another begins, "Vouchsafe O Lord to keep us this day without sin."—a morning hymn. Another was called the "Candle Hymn" or "The Hymn of the Kindling of the Lamp." Basil the Great speaks of "The Thanksgiving of the Lighting of Candles," alluding to the gracious custom, when the light was brought in at evening, of saying, "the good light," or "the light is good," thus using the lighting of the lamp as a means of elevating the thought to Him Who is the Light of the soul.

> Serene Light of Holy Glory,
> Of the Father Everlasting, Jesus Christ.
> Having come to the setting sun,
> And seeing the evening light,
> We praise the Father and the Son
> And the Holy Spirit of God.

True it is that the night came, a long night of heresies and schisms, a departure from Divine ideals, a loss of simplicity and purity, and of the spirit of universal love; a silent but fatal change, which marked the beginning of the end of the Primitive, the Early Christian Church; and we behold it divided into three branches, Greek, Roman, and Protestant, each thinking itself *the* church, with little sympathy for each other. Charity ceased to abound, and the love of many waxed cold. But we know the Light always shines, and we read the Apocalyptic story: "I saw another angel fly in the midst of heaven, having the everlasting gospel" (Revelation xiv, 6). And breathlessly was the writer impressed, as she studied, with how this angel's message points to the dawn of the new day:—

> And I saw another angel, flying in the midst of Heaven,
> With the everlasting gospel, down to men:
> And the burden of the message as the angel hasted onward,
> Was this truth, that the Lord has come again.

SUSAN WOOD BURNHAM.

JAMES JOHN GARTH WILKINSON.*

THE life of the late Dr. Wilkinson extending from 1812 to 1899, thus covering most of the period of the existence of the organized New Church, is of great and unique interest because of the large and generous nature and scientific culture of the man himself and because of his consequent touch with a wide world beyond the boundaries of the Church's strictly ecclesiastical activities. His biography is a landmark showing to the future reader the real attitude not alone of the outside scientific world to Swedenborg's philosophic and scientific system, but that of the New Church as well. In either aspect it is a life of intense loneliness and isolation, the trials of which are borne with a cheerfulness and unwavering confidence in the ultimate triumph of the truth that are hardly less than heroic.

The New Church may read in this single biography what is the real relation between the soul-inspired science of Swedenborg and the soul-emptied science of the last century; but it may also read of that apathy or indifference in the organized Church which failed to see the vital relation between Swedenborg's science and his theology, and which consequently drove a whole-souled Swedenborgian scientist like Wilkinson to seek his companions in realms outside of the ecclesiastical body. Not indeed that he found them there, except on a certain superficial plane of social and intellectual intercourse. To him the Heavenly Doctrine was too real to be allowed with any genuine satisfaction to be treated patronizingly by the intellectual conceit of Emerson

* *James John Garth Wilkinson:* A Memoir of his Life, with a selection from his Letters. By CLEMENT JOHN WILKINSON. London: Kegan Paul, Trench, Trübner & Co., Ltd. 1911. 303 pp., 8vo. Portrait. Price $4. (Order of the Massachusetts New-Church Union.)

and Henry James, Sr.; and yet, like a man hungry for sympathy, he caught at anything that looked like a friendly appreciation of the great message he was bringing,—that of the ensoulment of science for all ages to come. Emerson caught the reflection of the splendid light of the doctrine of correspondence, and owes to it the finest and most enduring of all his writing. But what to Wilkinson could be any, even the most eloquent, praise of the splendid garment which Deity wears, when the Divine Man, the glorified Humanity of Jesus Christ, was still unseen and unacknowledged and all the universe was made to turn about the little individual ego, the finite intelligence.

Prominent as these intellectual associates are made to appear by the biographer, there is little to show that Wilkinson found the real response that his soul was longing for in anything they could bring him of appreciation or praise. His dedication of that truly monumental work, "The Human Body, and its Connection with Man," to Henry James, Sr., was received and acknowledged in a spirit of jocularity, rather than that of the real and humble gratitude which would have moved a greater and worthier mind. It is likely that he learned long before his busy career was ended that it is after all in the New Church, and not out of it, that the only real soul-companionship of the men of the new age is to be found,—not necessarily as wearing the label of professed New-Church membership, but as based on and rooted in that supreme and inmost principle of all unity, the acknowledgement of the Divine humanity of the Lord, and of Revelation from Him as the source of all real wisdom.

James John Garth Wilkinson was born in London on the 3rd of June, 1812. His father was of Danish stock, and came from Durham, where he had held a judgeship. His mother was of the Penn family, and from Sunderland. It was there that the boy was first placed at a private school, going afterward to Totteridge in Hertfordshire, where he finished his school-days in good standing with his master, who bade him on parting,—"Keep up your Latin: you will need it!"

For a time he held an apprenticeship as a medical student in Newcastle, and in 1832 came back to London and "walked the wards" in Guy's Hospital for two years. Here, in June 1834, he qualified as a Member of the Royal College of Surgeons and Licentiate of the Society of Apothecaries. In 1853 he received *causa honoris* the degree of M. D. from the University of Philadelphia.

In the following brief review of Wilkinson's biography, the aim is not so much a continuous sketch, even in outline, of the work before us, as the bringing out of certain salient phases of Wilkinson's work and attitude, showing how to a large-minded man of science the New Church, or rather the entire Swedenborgian world-view, presented itself in the century that is ended, and with what inspiration and ardour he took up the mission which he felt was laid upon him. The work divides itself into three parts: "The Biography; The Swedenborgian; The Homœopathist." It is with the first two parts that we shall have mainly to do; and the various topics selected will be presented without any attempt at continuous narrative or chronological order.

WILKINSON'S CALL AND CONSECRATION.—An uncle on his mother's side residing in Woodford in Essex was a devout disciple of Swedenborg. While visiting this uncle, Mr. George Robinson, Garth Wilkinson found his first introduction to a knowledge of Swedenborg. The event was far reaching both for the man and for the doctrines. For two generations of time the scientific and philosophical writings of Swedenborg had been buried in a dead language under an accumulation of neglect all but universal. The time was ready for their resuscitation, and the man who could effect their freedom appeared.

> If genius is the coincidence of the hour and the man, a Swedenborgian genius was there engendered. . . . It was here, too, and almost at the same time, that Swedenborg's champion met the companion who was to comfort and encourage him along the path which was opening before them all unwitting. Miss Emma Anne Marsh, daughter of Mr. William Marsh of Diss, Norfolk, was

governess to Mr. Robinson's family. The meeting late in 1833 of the young people, was followed in 1835 by the announcement of their engagement.

The deeply religious significance in Wilkinson's mind of this marriage union appears from a letter to his fiancée written two years after their engagement, while yet they were unmarried, the solemnization of their union occurring not before 1840.

This gloomier end of the year is now memorable to me for two remarkable circumstances of my life: I mean my betrothal to thee and my acquaintance with the writings of Swedenborg: two events which, occurring almost in the same month, have something spiritually of connexion with each other. I can most truly say that I wish my reception of both of you to be constantly progressing: I don't feel in either case that my affections are lessened: I do not find that a nearer inspection dissipates the fair things I have admired in both, and I do pray that we may be enabled to live over the glorious things which are held out to us in those books of which I hope we have something of a common admiration.

The marriage of a man's soul to his "use," or of his wisdom to the love of that wisdom in his chosen partner, can be said to have found in this happy union for life of Garth Wilkinson and his wife a beautiful realization. The decade that followed their marriage was one prolific of an extraordinary amount of literary labor and production, rarely equalled in the lives of the greatest scholars, and finding a worthy example in the activity of Swedenborg himself. For now appears the young disciple's introductory work in making known to the world of science and philosophy the merits of Swedenborg, not only as a theologian but as a student of nature. In the *Monthly Magazine* in 1841 he produces with the editor an article upon Emanuel Swedenborg; in 1842 he writes for the "Penny Cyclopædia" a "Sketch of Swedenborg and the Swedenborgians;" and in 1843 and 1844 he publishes his translation, the first into English, of Swedenborg's "Animal Kingdom." He is instrumental with the Rev Augustus Clissold, Henry

Bateman, C. E. Strutt, Dr. J. Spurgin, A. N. Wornum and others, in organizing in 1845 the "Swedenborg Association," whose object should be, as stated in the first volume of the "Principia," 1846, "to promote the diffusion of all literature which may tend to the Christianization of Science, and hence to print and publish the Philosophical and Scientific works of Emanuel Swedenborg." The Rev. Augustus Clissold, the translator of the "Principia," dedicates his translation to this Association, and at the same time donates to it his entire edition of this work, and also of his translation of the "Economy of the Animal Kingdom." The Association thus auspiciously organized and endowed, proceeded to publish at once the "Principles of Chemistry, with Other Treatises," translated by Charles Edward Strutt, Member of the Royal College of Surgeons of Edinburgh, and dedicated by the Association to Baron Jacob Berzelius, Secretary of the Royal Academy of Sciences in Stockholm. Wilkinson's translation of the "Animal Kingdom," 1843, was the initial volume of this splendid series taken up and carried on by the Swedenborg Association, which included beside the works named above the "Posthumous Tracts," translated by Wilkinson, the "Miscellaneous Observations," translated by Strutt, the "Outlines on the Infinite," translated by Wilkinson, in 1847, and the "Generative Organs," translated by Wilkinson, and published in 1852. The handsome volumes were published in uniform style, and appeared simultaneously with the imprints of William Newberry, 6 King Street, Holborn, London: and Otis Clapp, School Street, Boston, Mass. Dr. Wilkinson also spent years of diligent labor, under commission of the Swedenborg Society, in perfecting the English translation of the theological works, especially that of the "Divine Love and Wisdom," and it is to him we are indebted for the recovery and production in English of the very precious posthumous work of Swedenborg, the "Doctrine of Charity," which he first published in the original Latin in 1839.

Meanwhile his correspondence with his wife during these

early years shows better than anything else the real growth of the young disciple in his reverence for his master and his consecration to the great mission to which he feels called.

As the time goes by, responsibility and work, professional and literary, each piece done honestly, ponderings over the pages he translates and over the introductions he writes, do their work. Some of the toil would have been sordid and souring to one less earnest; but we see the writer of pretty and sincere love-letters developing into the strong, loving man, just and firm of purpose, tender to his fellows but hateful of the evil which comes between them and their Maker; self reliant but humble.

His lofty conception of his work, and the heroic spirit in which he undertook it, are seen in the letter to Miss Marsh, Oct. 8, 1839, where he writes:—

I have set myself another task [having just completed the revision of the "Doctrina Charitatis"], and not without invoking the Divine Blessing. I have actually commenced it, and am determined to "do or die." This task is the translation into English of Swedenborg's great work entitled "Regnum Animale" or "Animal Kingdom!" It contains seven hundred closely printed quarto pages, and I shall be about three years in completing it: but when I have, I trust, if I work with a good end (the end is all), I shall have shown that God intended a use to His children even through me; and in manifestly becoming such an instrument, and in most humbly becoming so, lies the only, the greatest, glory which can belong to anyone, to woman or to man. I calculate upon doing a page a day, and I hope you will sit beside me and encourage me to my duty. I do not intend to be in a hurry about it, nor yet in apathy. . . .

The advantages will be great (as to money probably in the first instance none). They will be first, disconnected from self, the boon to the English Public, and especially to the Medical Profession, of the greatest and noblest work on Human Physiology which has ever appeared in the world: and the disposing men's minds thereby to look upward to the still more glorious truths which the author of the work was the instrument of dispensing. Nothing can be better calculated to effect this than the "Animal Kingdom." It has solidity and depth, beauty, philosophy, Reverence and Fact! and all these things in the highest degree. . . .

The advantages to me will be, that the translating of the work will lead me through the whole field of Physiology (the most important one in medicine). It will give me a perfect facility in reading and knowing the Latin language, and even some power of writing it, if need be. It will make me a fair English writer, and accustom me to the model of the finest writer of any age or country. And it will give me a certain standing among the men of letters in the land, if I do it well. Then, the greatest and the first and last of reasons,—I shall be fulfilling a use, for which, since He gave me the power, I may think the Lord designed me. I am going on therefor, and go on I will. (p. 25.)

As planned and hoped in this brave but humble spirit, the work was finished and duly published in the year 1843.

Here it may not be inopportune to reflect on the result, as affecting the general public interest, of the translator's choice of the title "Animal Kingdom" as the translation of "Regnum Animale." Such a rendering naturally suggests itself as the most accurate, because the literal one; but a little reflection will discover that the "Animal Kingdom" as a kingdom of animals, coordinate with the vegetable or mineral kingdom, is by no means what the author intends by the title. He rather means the "Soul Kingdom," or the human body viewed as the realm where the Soul reigns and exercises her supreme and sublime economy or house-keeping. To "Search for the Soul" in the body, and the modes of the soul's use of the body as her domain, is the entire and only scope of Swedenborg's great work; and it is a serious question how many may have been turned away from this greatest psychological work of the centuries by the misleading title "The Animal Kingdom," suggesting a book on bears and elephants.

SWEDENBORG'S TERMINOLOGY.—His absolute loyalty to Swedenborg and to the New Church as conceived by him as veritably a new Divine dispensation, is seen in his utterance regarding freedom in translation:—

As one who has had some experience in translating Swedenborg I can aver that at first for a length of time I had the feeling that it would be easy and right to popularize him somewhat, and to melt

down his "Proprium" and "Scientifics," his "Goods," "Truths," and "Uses," and many other of his terms. I tried my hand and failed. I found that none but Ulysses can bend the bow of Ulysses: that Swedenborg in Latin must be Swedenborg in English: and so at last I came close to his terms and, as far as I could get, got into their marrow: and then I did not want to melt them down, but felt sure then, as I feel now, that they are a genuine coinage which the reader, when he learns it, will never wish to see defaced in any least lineaments, lest a value which is priceless be lost or altered thereby.

I learned in short that the terms are from the rational mint of the New Dispensation, and that it is not lawful to break or to vary the coins of that Kingdom into other forms.

His Churchmanship.—By the side of this sufficiently dogmatic assertion of the New Church and its supreme authority, it would be well to read some of Wilkinson's utterances regarding churchmanship in general, and that outward relation to the Established Church of England which he never renounced. In one of his letters to his fiancée, he writes:—

What you say about the Sacrament is very interesting to me, and you shall according to your expressed wish read me what Swedenborg says on that subject. I am beginning to feel regrets of a stronger and stronger kind that I attend so little to the forms of Religion and the Church. These regrets, I think, will embody themselves some day in the practice of frequenting Divine Service and partaking of the Holy Sacrament.

Here it seems is meant the Sacrament of the Eucharist according to the rites of the Church of England. He abhorred "sectarianism," and could not unite with the New Church as constituting another sect; but his loyalty to the Church of England was not on "Doctrinal ground," but from a desire to unite with a kind of universal body large enough to embrace all creeds, "latitudinarian enough for the millions of diverse spirits who are comprehended under it already." It is apparent that Wilkinson's conception of the external Church is not so much that of a body of orthodox believers, as a body gathering all sorts of minds into the disci-

pline and instruction of the generals of religion. Logically his abhorrence of sectarianism should have led him to repudiate the Anglican sect as schismatic, and to seek refuge in the old Mother Church of Rome, if only to fight there the battles of reform. The subject involves really the question of infallibility and of the mind's subjection to authority in general. And here it would be easy, it seems to us, to misinterpret Wilkinson, and do him the injustice of mistaking his deeper and larger reverence for the Divine for a mere impatient resistance to an arbitrary assumption of authority by human opinion or convention.

On the Infallibility of Swedenborg.—On this subject he writes:—

> As to our attitude of acceptance of Swedenborg's infallibility, he himself is dead against it for the men of heaven and the man of earth. In heaven he saw a temple on which was written, "Now it is granted to enter intellectually into the mysteries of faith." For us on earth he has said, "Consider what I say with reason, and with reason accept it. . . ."
>
> To an atheist there are no mysteries of faith and no reception of any spiritual instruction into the breast of reason. He is an infallible selfhood. . . .
>
> Now banishing infallibility as a dangerous apoplexy of the active mind, we come to Swedenborg's theological writings and to their claims. For myself I regard those which he published as Divine books:—the "Arcana," the "Four Leading Doctrines," "Heaven and Hell," "Conjugial Love," "Last Judgment," "Apocalypse Revealed," and the rest. For me they are the temples of the Holy Spirit. Also the "Divine Love and Wisdom" and "Divine Providence" of course. There are errors of information on natural subjects in them, because they were written in the eighteenth century. These are of no consequence to a lover of truth divine. But they have the use of showing infallibility the door—politely.
>
> Swedenborg never said he was infallible. What he implied was that he was overruled by the Lord, his own will evidently capable of obedience necessary to write the internal sense of the Word, as it could be received by mankind. No angel helped him; on the contrary the angels often told him what poor matter he was writing from their standpoint, and he, guided by the Lord, replied that

it was up to the level of the intelligence of the receptive world in his day. . . .

The coming Æon will see more and more than Swedenborg was commissioned to reveal; so that he who believes in the finality of any statement of the internal sense will limit the ever advancing glory of the Word. Nevertheless every stage is the Word of God to us, and we cannot be deceived in regarding it as such. . . . In the heavens the Word is the Lord in and with the angels, but, as Himself in a definite divine revelation, as a book also. . . . On earth it is a written perpetuated book possessed by man. All through, therefore, the Word has two characters: God's being and property in it; and the loan of it to man. . . . But how is a divine Commentary on the Word like the authoritative explication vouchsafed to and through Swedenborg to be taken as itself the Word and coreal with the Word? If in any age it is all that man can know of the Word, such Voice of God is the Word to men, external or literal, internal or spiritual, and doctrinal. The Word of God is thus separated from the imparted Word, as suited by Divine mercy, and therefore as still infinite, to the state of the heavens and the churches. (From a letter to Mrs. Cockerell in America. 1890. p. 161.)

Acquaintance with James.—Wilkinson's acquaintance with Henry James, Sr., grew out of the latter's editing the *Harbinger*, a New York journal devoted to exploiting the theories of Fourier. In 1841 James fell in with an article in the *Monthly Magazine* containing some notes of Coleridge on Swedenborg's "Economy of the Animal Kingdom." The mention of Wilkinson in this connection led to quite an intimate acquaintance, and a correspondence continued through many years, between the two men representing two interesting, but really quite independent if not opposite, conceptions of Swedenborg's doctrine of the Divine-Human. The correspondence served as an outlet for the free utterance of many thoughts and ideas which in the more conservative atmosphere of Wilkinson's English environment would hardly have been admissible. It led to the illusion that distance often lends to persons and places remote, and to the creation of an unrest and a desire for change. Thus we come upon the expression of his loneliness

in a letter to James in 1846, when, after completing the revision of Clissold's translation of the "Economy of the Animal Kingdom," he contemplates removing to America, "where he may find a freer sphere of action." He writes to Mr. James as follows:—

> I tell you plainly that if I were placed in any responsible and satisfying position, by any joint effort on the part of the admirers of Swedenborg in America, the best of my mind and life should be devoted to their service. . . .There is not to my knowledge a thing under the moon that I would rather choose to be connected with, were it "fancy's sketch" that I were outlining. A small fixed income, at any rate for a period, a cottage out of New York, where my labors might be mainly carried on,—for between ourselves I am so sick of the "tourbillon" of a city, and of all cities, that it would be a blessing to me to live for a few years rather further out than suburbs;—labors connected with the literature and philosophy of Swedenborg, and association with those who sympathize with my pursuits, for I have no such association here, no, not a single voice to say "go on.". . . All these conditions fill up something which I should, nay do, desire with might and main, and which if it be right I do not doubt of attaining. (p. 49.)

This confidential proposal met however with no encouraging response from his American friends; and finally all plans for emigration were definitely abandoned. On the other hand the visit of Ralph Waldo Emerson to England in 1848, when he brought to Wilkinson letters from Henry James, led to a more intimate acquaintance between the two rather sympathetic "transcendentalists," as they were called; and Emerson's favorable comments on Wilkinson's lectures doubtless "proved a permanent factor in gaining for his friend a literary, social and professional recognition." And this leads us to speak of his transcendentalism.

His Transcendentalism.—In discussing Wilkinson's relation to the so called "transcendental movement" of his time, of which in America Emerson was to his mind the representative, the biographer gives three significations of the term. There is the philosophic transcendentalism, associated with Kant; then there is the dreary deistic conception of

God's existence; and lastly there is an ill defined intellectual and religious movement among certain New Englanders, of whom Everett, Emerson and Channing were prominent, defined as a "pilgrimage from the idolatrous world of creeds and rituals to the Temple of the Living God in the soul."

To show Wilkinson's relations to what he conceived to be the Transcendentalism of Kant, the author quotes from Wilkinson's Introduction to Swedenborg's "Outlines of a Philosophical Argument of the Infinite," 1847.

> In a word the upshot of Transcendentalism was to regard all sensation, knowledge, and thought, as subjective, and to make the individual believe all the manifestations of God, nature or humanity, which are made to his mind, as so many presentations of his own being. In this case Man becomes shut in the case of an opaque and impenetrable selfhood, which not only absorbs and destroys all outward truth, but makes it impossible to have any confidence in the existence of our brother man. To accept these consequences is the manner in which transcendentalism has answered agnosticism.

That these remarks apply in a measure to various schools of modern Absolute Idealism, as well as to the Pragmatism and Pluralism that make God to be a creature of man's thinking, may be conceded; but that they are in any philosophic sense related to the "Transcendentalism of Kant," as the term is defined by Kant himself, it would be difficult to show.

It is doubtful if Wilkinson had any acquaintance with Kant's "Critique of the Pure Reason" at first hand. In fact Emerson and all the New Englanders had at that time hardly got a glimpse of German thought except through the medium of Carlyle or other English go-betweens; and their use of the term "transcendental" must be regarded as one of the flights of fancy which characterized that very free and inventive movement. How far from Kant's notion of the Transcendental was both Wilkinson's idea of the merely fanciful as opposed to the facts of experience, and the poetic idealism of the New Englanders, may be best shown by a

statement from Professor Wenley's excellent little "Outline of Kant's Critique:"

> [The] transcendent may be taken to imply that which is above or beyond experience. Non-sense, that which cannot be formulated in any clear idea, some would regard it. And it is to be feared that not a few tend to attach this latter signification to the Kantian technical term. But the "Critique of Pure Reason," seeing that it deals more strictly with experience than many philosophical works, cannot be directed to that which lies outside of knowledge. Yet experience may be regarded from two sides. One may attend either to the product or the process. Objects, ideas, and so forth will be subjects of interesting investigation. But they are secondary in the sense that they depend upon the mental processes by which they are known. This is the more fundamental aspect, because it is constitutive of the products. They (the objects) may or may not be; the process cannot but be. Now when Kant employs the term "transcendental" he wishes to signify that his investigation relates more to the fundamental or essential side of experience. The transcendental is for him the constitutive. We might say, for example, that in respect of the physical world the principle of gravitation is constitutive. Without it the material universe as we know it would not be. Yet in our investigations we may turn to some few of the consequences dependent upon it. These are necesssarily contingent, but the principle itself cannot be dispensed with. Kant's philosophy is transcendental because its object is to formulate a complete account of all the constitutive elements that enter into experience. The products of mental processes may be left to take care of themselves till we possess a satisfactory account of the principles which invariably enter into the constitution of all products whatsoever. The "transcendental," then, as employed by Kant, means the primary in experience, or that which is necesssarily bound up with the mental process of which knowledge of definite things is the result. (p. 26.)

With the same truth may we not as New-Churchmen designate such principles as those of "discreet degrees," "influx" and "correspondence" constitutive, as inherent in the mental processes themselves by which we obtain and express ideas? No one knew better than Dr. Wilkinson the tremendous constitutive reality of "correspondence." What

would he have thought at seeing it regarded as an obnoxious notion arbitrarily interposed between the human mind and the world as it is known?

The so-called "transcendental" movement in New England has a certain significance for New-Church history, as it had phases which attracted Wilkinson's sympathy, and led to that acquaintance with some of its leaders which was seemingly more intimate and cordial than with the distinctly professed New-Churchmen themselves. The decade of the forties of the last century was remarkable as seeing the awakening of zeal for the publishing of the hitherto buried scientific writings of Swedenborg, which led not only to the organization in England of the "Swedenborg Association" under the labors of Clissold, Strutt and Wilkinson, but to a response to the same movement in New England in the cooperation in Bath, Maine, of a little company of gentlemen under the lead of Zina Hyde, and in Boston of the intelligent and enterprising publisher, Otis Clapp. This purely intellectual zeal for the recognition of Swedenborg as a philosopher and man of science met then as it has met in later times, if not generally, with only a lukewarm favor on the part of the organized New Church; and the patient but persistent appeals of this little company of Swedenborg's scientific admirers for assistance from the apathetic and doubtful Convention, show that the time of the Church's all-round appreciation of Swedenborg was not yet. It is a long way from that date to the organization, half a century later, of the present "Swedenborg Scientific Association," organized as an offshoot, but independent, of Convention in 1898, for the same purpose of "preserving, transcribing, publishing and distributing the Scientific and Philosophical Writings of Emanuel Swedenborg," and to that consummation of the highest hopes and ideals of both this newer and the earlier Swedenborg Association, which we are now privileged to witness in the cooperation of the whole organized Church in this country and in England with the Swedish Royal Academy of Sciences, in bringing out the superb monumental edition of all of Swedenborg's Scientific and Philosophic

Works, and of all remaining documents concerning him, together with the reproduction in photolithograph of all the remaining Manuscripts of the Theological Works, which will preserve these from destruction for all time to come. Like Moses of old, Wilkinson, the great leader in this movement for the resuscitation and publication of Swedenborg's Science, had reached the border of the promised land when in 1898 he saw the inauguration of the "Swedenborg Scientific Association;" but, passing away in the following year, he was not permitted to see the splendid realization of his hopes, which was so dramatically presented in the great Swedenborg Congress in London in 1910, when in celebrating the one hundredth anniversary of the Swedenborg Society, the representatives of the organized New Church in England, America, and the continent of Europe met, upon the platform of eloquent tributes to the greatness of Swedenborg's genius, with the ambassador of the king of Sweden and the Professors of the University at Upsala and at Vienna, and with the learned specialists in science from the Royal Swedish Academy, the House of Nobles and the College of Mines at Stockholm.

It was in that decade of the forties of which we speak that a wonderful intellectual awakening was felt throughout New England, as if from the flashing of a new spiritual light, which led to an assertion of the freedom of intellect in matters of faith, and the demand for a larger idealistic element in education and life. Then came Emerson and Channing, and later Theodore Parker and the Brook Farm colonists, throwing aside the old literal dogma and asserting a higher inner illumination. Many of the school were readers of Swedenborg, and for a time it might seem as if the new movement hung in a balance between Unitarianism and Swedenborgianism as the future trend of New England religion. But, alike in their sense of freedom, at bottom the movements were in directly opposite directions; the one towards the rationalism of intelligence as self-derived, and of the divine as centering in the individual; the other toward a spiritual-rational faith in the Divine Humanity of

the Lord, in the reality of the spiritual world, and in the Word as an actual revelation of Divine Truth to men.

Wilkinson's relation to the New England "Transcendentalists" was entirely of a negative sort, consisting in a "common freedom from traditional ties, and a sympathy in seeking spiritual freedom in the light of conscience." The biographer thinks it quite in keeping with this Transcendentalism that Wilkinson should

> claim some measure (!) of theo-pneustic inspiration for Emanuel Swedenborg, that he should at the same time be a communicant of the Church of England, and that he should regard both Swedenborg and the Church of England as divine but temporary provisions for man in his present state; that new revelations of the Nature and Will of the Creator were constantly occurring, both through the medium of correspondences and otherwise; and that such revelations were to be constantly expected and acknowledged. (p. 143.)

His real conception of the New Church may perhaps be best understood by what he wrote to a friend many years later (1893):—

> In a few thousand years the coming of the New Jerusalem may be discernible in love to God and love to man; but a good many cycles of World-overthrow may be gone through in the interval. Meanwhile those to "whom is given to know the mysteries of the Kingdom of heaven" have a stewardship of the vastest importance. Garth Wilkinson regarded himself a "Steward of the mysteries" and "it is required of a steward that he shall be found faithful."

We see in the New England movement that which for a time stirred in Wilkinson a hope for a more genuine and effective Swedenborgian effort in America than was possible in his own country, and which led to that friendship with Emerson and James which for a time seemed to satisfy his longing for intellectual companionship. It was not until 1869 that he actually crossed the Atlantic and met on their own soil some of these intellectual associates.

His biographer tells of the visits to New York, Albany, Niagara, Montreal, Quebec, Lake Champlain, Boston and

Cambridge, and of his meeting with Longfellow, Sumner and other distinguished literati; but nothing is said of his visits with New-Churchmen, or of his impressions of the New Church in America. He brought away, as he writes, an "impression of the divine value of money, and a new consciousness of the worth of life in cash." Further he writes:—

> God is palpably with America all the time; and it is newly His and will kneel more and more reverently to Him than any other world of peoples.
>
> The vices and corruptions of America are of the greatest, but do not hinder her first mighty work; but will be burnt up as dried tares when the day of her purgation comes. They now are spiritually less deadly though more odorously offensive than the perfumed and fine skinned vices of European States. (p. 112.)

His Rejection of Tulk's Idealism.—In his letter to James of 1845 Wilkinson describes his relation to the Berkeleyan Idealism and the phase of it employed by Charles Augustus Tulk in the interpretation of Swedenborg. Wilkinson was at first an enthusiastic Berkeleyan; and finding similar ideas in Tulk, he believed that he was thus to be led into the "sweetest recesses of New-Church writings." His deeper study, and especially his searching of the "Arcana," for confirmation of Tulk's idealistic views, led him to "a secret consciousness that these views and Swedenborg were irreconcilable."

> About this time I strongly felt that if the Tulkish doctrines were true, God was still unrevealed; and not the less so because sensation of Him once was extant in the world, and His image was in the human mind at the present day. For if the image and the sensation came by transflux through man, and therefore were mere representatives, I then had the horrifying contradiction of a purely passive or puppet God, of which heaven and hell and man managed the springs and pulled the wires. To such a God I could not pray, for he was in the very worst sense the work of men's hands. It would have been spiritual idolatry of the lowest kind,—that is, the deification and worship of self. I left Tulkism on this point, and acceded to the Scripture declaration that the Lord is the First and

the Last, and to Swedenborg's doctrine that He is present to man both mediately and immediately, and that He alone is Heaven.

THE IMPORTANCE OF THE SCIENTIFIC WORKS.—On this subject he writes:—

> By the merciful course of Providence I was led to study Swedenborg's Scientific Works, and by this means I furnished the lower stories of my mind with positive doctrines of nature, in the room of that flatulent stuff which I had once considered to be a just account of Creation. I found the stages through which Swedenborg's mind was empowered from on high to arrive at those doctrines which are given in his Theology as far as possible removed from all we call metaphysics. I saw that to palm Tulkism upon Swedenborg would be to violate his whole mind and education just as much as to violate the Doctrines of the New Jerusalem. . . . I saw too why the followers of Swedenborg were not so well able to repel attacks and see through trivial difficulties as they ought to be: namely, that they did not train their minds from the beginning to follow the flexible order displayed by God in nature. And this too must be the reason why there is a want of greenness and outward beauty in their writings, because they must be comparatively sandy and barren until, in all ways, they can come out with the ultimate power and works: which cannot take place until nature in her lowest sphere (for example, in the sphere of mechanics) is seen to be a correspondence of the Lord and the Spiritual World. (p. 194.)

Is not this a word which might be profitably taken to heart in not only our schools for the training of ministers, where the scientific writings at present are hardly regarded at all as belonging to a normal prescribed course of study, but in all efforts by ministers and writers of the New Church who are endeavoring to bring the spiritual truths of the Church into practical touch with human science and the natural life? Do we not want to get down to the earth and the green grass of nature?

HIS GREAT WORKS.—Wilkinson's work on "The Human Body, and Its Connection with Man" was published in 1851. Portions of it as delivered in lectures at Manchester and elsewhere had attracted favorable notices from the press.

It is perhaps the finest and most conspicuous example extant of a faithful attempt to apply scientifically from the standpoint of a trained professional knowledge, Swedenborg's doctrine of correspondences to an interpretation of the significance of the "human form" as ultimated from its source in the soul, upon the human body. This doctrine of correspondence was to Wilkinson the one grand inspiration, the splendid vision of his life. Forty years after the "Human Body" appeared the "Soul is Form" (1890). Meanwhile he had published in 1886 "Oannes according to Berosus," and in 1880 "Revelation, Mythology, and Correspondences."

CORRESPONDENCE.—Of correspondence he writes:—

> All nature is always conversing about good and evil, and nothing of her inner voices irrespective of these grand and terrible Rulers, is light or pretty in her. The science of correspondence talks: "Day unto day uttereth speech, and night unto night declareth knowledge. There is no speech nor language where their voice is not heard."

THE REAL APPRECIATION LACKING.—The splendid eloquence of Wilkinson's style awakened in Emerson the admiration expressed in the well known tribute of the "English Traits," published in 1847, where Emerson depicts in the action of his mind

> A long Atlantic roll not known except in deepest waters, and only lacking what ought to accompany such powers, a manifest centrality. . . . If his mind does rest in immovable biases, perhaps the orbit is larger, and the return is not yet; but a master should inspire a confidence that he will adhere to his convictions, and give his present studies always the same high place.

How far Wilkinson measured up to this exacting standard of the American essayist, we may judge from his own maturer utterances.

HIS CONCEPTION OF SWEDENBORG'S MISSION.—In 1874 he writes to Emerson:—

> Years ago when I looked at him [Swedenborg] as a great phenomenon, mentally I reckoned him among the World's great men.

Now I take him as not among them but as a Divine Functionary, having in all he does and says a purely spiritual tendency. So I look upon him as a God-given pressure of common sense upon all the relations of public and private life, which he derives from the Divine Man, through the Human Heavens and Spiritual World, into Humanity in all its bosoms, and through every stroke of all its businesses. For this the coming, first, and the Word and Revelation of the Divine Man is necessary: and this is the thing which Swedenborg's mind was opened at the top to teach. In the light of all this I confess myself a Swedenborgian, a name which, a quarter of a century ago I should have repugned. (p. 174.)

As for James, to whom Wilkinson had, out of the loyalty of his warm friendship, dedicated the "Human Body" in 1851, we have in one of his letters an expression of very trivial appreciation, complaining as he does of Wilkinson's Calvinism with regard to God's "Person," and declaring himself "mystified by every word you write concerning Christianity." Yet he "dares not treat them as he would the utterances of a feeble man. But why don't you let the common people know what it all is . . . . . I want to know your philosophic standpoint, the source whence you draw such unprecedented and theologic aplomb." That both Emerson and James should be in search of a theologic aplomb, is not to be wondered at; but that they should confess their blindness to the great principles of Wilkinson's doctrine of the Divine Human and of correspondence, reveals the real shallowness of their appreciation of him and of his message.

His Correspondence with Carlyle.—In a letter received by Wilkinson from Thomas Carlyle in 1838, we have the well known tribute to Sampson Reed's little book, the "Growth of the Mind," which, the writer says "shows that a Swedenborgian might have the calmest thoughts on deepest things: that I did not know Swedenborg, and ought to be ready to know him;" and in Oct. 1839, Carlyle writes of Swedenborg:—

In his feeling about the moral essence of things, properly the core of his whole being, I almost altogether, and even emphatically,

agreed with him. . . . . I admit that this is one of the most wondrous men, whom I cannot undertake altogether to interpret for myself! I can love and honor such a man and leave the mystery of him mysterious. (p. 36.)

BROWNING AND PATMORE ON SWEDENBORG.—Both of these distinguished poets were old friends of Wilkinson; and both, in their writings, show unmistakable signs of the influence of Swedenborg upon their views of life. One of the few, if not the only direct statement of Browning in the matter, is in his letter to Wilkinson in 1887, thanking him for the gift of a book which he promises he will read with great interest.

I well remember the letter in which you recommend me to study Swedenborg. I believe that you and I have always been in accordance as to inspiration and sympathy, though we may differ in our appreciation of the relative importance of facts connected with them.

Coventry Patmore, whose beautiful poem, "The Angel in the House," has been called a poetic version of Swedenborg's doctrine of Conjugial Love, in a letter written in 1891 says:—

Your "cloth" differs less than you suppose from mine. I claim Swedenborg as the greatest of the Roman Catholic prophets since St. Augustine at least. All the time that Swedenborg was abusing the Catholics for holding false doctrine, he was mainly teaching pure Catholic doctrine as it is and always has been held by the Saints, though the Parish Priest, partly from his own usual ignorance and partly from the brutish condition of his congregation, is compelled to—

"Make Truth look as near a lie
As can comport with her divinity."

Your own people, you know, are just as stupid, and know no more of what Swedenborg meant than ours do of the Breviary. It was Swedenborg mainly that brought me into the Catholic Church. (p. 207.)

THE WIDE RANGE OF HIS KNOWLEDGE.—Wilkinson was

deeply learned in Icelandic, Swedish and German Mythology, and had contemplated a thorough treatment of the whole subject, but he fell back upon "Voluspa" as within his power and time. "The Book of Edda called Voluspa: a Study in Spiritual and Scriptural Correspondence" deals with the full internal interpretation of the Prophecy of the Vala.

His whole life work was really the interpretation of revelation, and thereby the interpretation of nature and of history. His first essay, the preface to Blake's "Songs of Innocence," was dated July 9, 1839, when he was but twenty-seven years old. On September 16, 1899, shortly before his passing from this world, he dated his dedication of "Isis and Osiris in the Book of Respirations" to Dr. Alfred Wiedemann, professor in the University of Bonn. In the first he holds out Swedenborg as the only interpretation of Blake's inspiration; and in the latter he demonstrates by the doctrine of correspondences the internal meaning of the ancient Egyptian scroll. "All knowledge which came in his way, and all experience which life brought to him, were sublimated into contributions toward the comprehension and cultivation of the divine in man." (p. 140.)

How intensely practical and vital these knowledges of the spiritual world and its reality were to him, is shown in a letter written to a friend two years before his passing away. Speaking of a dream of one who had "gone before" he says:—

> It is the beginning of a world of revelations of which the last, to those who can receive it, is permanence and heaven. How such assurance should chasten churchyard theology and teach that the days of death are short for everyone, and that resurrection out of the body begins immediately! And then that the Use of having been born in nature shines out before good spirits as soon as they awaken! The dead world has been the A. B. C., the forerunner of the living world: the dead sun of the living sun: no metaphor or parable, but a spiritual orb, with the Lord God Almighty veiled in its glory. It is lovely to think, lovelier to know, that the landscapes of heaven are peopled with trees, birds and animals, and

that all these are the divine Uses and continual scriptures of instruction varying from state to state. (p. 130.)

The Church as well as the literary world owes a large debt of gratitude to the biographer and compiler of this life and these documents, the greater perhaps because of his endeavor to give a record unbiased by any personal convictions or predilections of his own.

FRANK SEWALL.

EDITORIAL DEPARTMENT.

ARE WE CHRISTIAN?

An examination of current literature, and some acquaintance with that phase of the public mind known as modernism, must raise religious questions of the most serious nature: the question whether the church as such, the historic institution, will survive; the question whether the future life is of any practical interest or of any ethical importance to the man of liberal education and independent thought; the question whether the Bible is in any definite sense the specific Word of God; the question whether Christianity itself is a worthy and abiding form of religious belief. These questions and others of like tenor lie on the surface of much that is written and spoken at the present time, both within and outside the churches. If we look for the conditions which give rise to such questions, we note first of all the influence of modern science upon religious faith and opinion. This is the most obvious and obtrusive of the conditions; but back of science is the inveterate religious hostility of the natural man, especially the perverted natural man.

Modern science has created not only a new world-view, but, in a large measure, a new philosophy of life. The doctrine of evolution, in particular, makes the world look immensely older, and the universe immensely larger, than to our forefathers, whether in ancient or mediæval times. The historical method has become a habit of mind; and things are explained by chains of cause and effect with a degree of satisfaction and confidence never before attained by mankind. "The historical method" is applied even to religion, with increasing confidence; and the attempt is unhesitatingly made to show that religion also has its natural history, just as the

animal species have their natural history, or just as the earth's crust has its natural history. So, in short, all the movements and achievements of human life have their natural history; even Plato's philosophy and Swedenborg's revelations have their natural history. Now, this habit of mind, with the presuppositions and postulates upon which it rests, has been propagated from a narrow circle of scholars to wider and wider circles of readers and students, until all classes of people have become pervaded with this scientific and historical spirit, and are more or less controlled, consciously or unconsciously, by the ideas which this spirit generates. Perhaps the most conspicuous instance of the revolution brought about by the historical method, is the case of geology. The science of geology has definitely and finally made Bible chronology and cosmogony incredible. The result has been disastrous to the traditional belief in the Bible as an authentic record of the beginnings of the world and of human life. Geology, biology, ethnology, the microscope and the telescope, and other kindred sciences and instruments, have extended our view of the world backward in time, outward in space, inward in the realm of the minute so immensely that the world of the Bible seems but little removed from that of primitive savages. So, too, the sciences of anthropology and psychology, and the history of religions, so immensely extend our view of human nature and of the possibilities of human development, that the religion of the Bible and the Bible view of the philosophy of history appear to be the crude product of a comparatively undeveloped race. The Bible stories have conspicuous counterparts in the myths and tales of other races. Religion is found to be the spontaneous product of human nature in all ages and in all countries. The story "of Man's first disobedience, and the fruit of that forbidden tree,"—the consequences of that apparently trivial act of disobedience, and the arbitrary and disproportionate punishment attached to it,—the fall of man from his high estate, and his progressive degeneracy to the time of the coming of the promised Messiah,—the sacrificial atonement for the sins of mankind, the substitution of the inno-

cent for the guilty,—the miraculous birth and ascension,—all these stories and the philosophy of history which they furnish, seem to belong to a mythological age, and are more or less closely parallelled by the myths and traditions of other races. They seem to be the natural product of the religious and poetic imagination of primitive peoples, which is at work everywhere. It is from this point of view, the point of view of universal history, that the modern mind approaches the Bible; and from this point of view the Bible is the literary product of a particular race, supplemented at later stages by contributions from contiguous more advanced races. In the light of history the religion of the Bible seems to be comparatively external, primitive, and undeveloped. The whole life of mankind is condensed into three great episodes,—the fall, the redemption, and the passage to the world beyond; and these episodes appear to be for the most part merely external events, with little or no ethical or spiritual character. Historical science sees no traces of such episodes. It sees only untold ages of development and progress from the smallest beginnings of rational, moral and spiritual life, to the great civilizations of Egypt, Babylon, Greece, Rome, mediæval Europe and finally the modern world. In these successive civilizations we see gigantic intellectual, moral and spiritual forces at work; and each stage rises higher than the preceding, so that history culminates in our own period. So long as the modern man keeps his religion and his science in separate compartments, he experiences little of the opposition between these two kinds of mental possession. But men are less and less inclined to keep their compartments separate; and the tendency is growing to make religion conform to science, rather than science to religion. Such characteristic Bible events as the fall, the flood, the crossing of the Red Sea, the giving of the Commandments from Mount Sinai, the fall of Jericho, the immaculate conception, the Resurrection and Ascension,—all such events are forced into the frame-work of scientific method, and made to take their places in natural history series. The assumption that these

events must conform to religious demands, and that the natural history of these events must conform to religious requirements, is one which the modern scientific spirit is prone to reject without scruple or hesitation. The Bible as a whole, therefore, takes its place in natural history, its religious element recognized, of course, but treated as a phase of religious evolution. In short, the scientific method leads to the view that the religious history of mankind culminates in the present. The former stages of religious evolution are interesting merely as exhibiting the process by which the present stage has been attained; but the richest, the most enlightened, the most complete, the most inspired, religious condition of mankind is that of the present day. In this view the Bible takes its place with the sacred books of other races and other ages. It is the natural history product of the peculiar race whose religious life is recorded therein. If there is no alternative view, and if the Bible is really what the historical method makes it out to be, then it is only a matter of time and a question of deliverance from bondage to tradition, when the Bible will be laid aside by the modern man, just as have been the mythologies of Greece and Rome. This is even now actually done, by many directly and openly, by more, perhaps, secretly or indirectly. We are all more or less under the influence, consciously or unconsciously, of this spell brought upon the Christian world by modern civilization and modern scholarship. The fact that the Christianity of us all is deeply infected with the virus of modernism, should make us pause with the searching question, Are we Christian?

But even more serious still is the result of applying the historical method pure and simple to Christianity itself. The actual and natural result is, that all the miracles of the gospel record, even the immaculate conception, the Resurrection, and the Ascension, are assigned, some to the realm of faith-cure, and some to the myth-makers. The whole personality and work of Christ are brought within the natural science scheme of things. Jesus was, just as was Socrates or Plato, the product of his age and environment, with all the

limitations of both. His world-view was strictly and inevitably that of the age in which he lived. His knowledge of human nature and of religion was Jewish. His conception of the Messiah, and his eschatology, were Jewish. In short, he was an ordinary ignorant Jew, born and bred and educated in the atmosphere and under the limitations of Jewish conditions. It is true that he claimed sonship with God, as other religious zealots have done. Indeed, if we accept the record as it stands, we must add that he claimed to be identical with God. As a wandering preacher he made supposedly a singular impression upon the ordinary Jews with whom he came in contact; although outside his own Jewish community he is strangely unknown to history. He seems also to have gathered about him a small group of personal followers. His teachings as reported through the medium of subsequent generations of several centuries or more, show considerable ethical elevation, and a strong sense of God's indwelling presence and operation, traits which he had in common with other religious teachers, notably with Socrates. But, after all is said, he remains a natural history product; and his place in history, though unusually obscure, must be assigned on the basis of his race and his times.

Christianity, the religion which bears his name, is also to be understood as a natural history product. How much of it is to be assigned to the direct agency of Christ himself, is a vague question, to which no definite answer can be given; but in the view of historical method, Christianity is, without doubt, a growth to which each successive age made its own peculiar contribution; and the Christianity of today is the contribution which the present age is making. In other words, men have made and are still making Christianity; Christianity, understanding by Christianity the person and doctrine of Christ, has not made men.

This view of Christianity and of Christ, which is the inevitable outcome of the current historical method, is so far removed from the traditional view, that it amounts to a direct repudiation of all that is characteristic of the Christian religion. In such a view Christ ceases to be a potent and

constant factor in the religious life of men. He and His gospel, being assigned to myth, are, as mythical, merely the creation of the religious imagination working under the disadvantages of an undeveloped world-view. It must be said therefore, that if we are driven to these conclusions by the historical method, we are certainly no longer Christians in any proper sense of the word. As a matter of fact and of common observation, Christianity in the traditional sense is fast disappearing among large masses of men, and the time is fairly in sight when under the present general drift there will no longer be any pretense of keeping the name.

It is true that there are counter efforts to ground Christianity in the person and work of Christ, and to look to him as the author, source and authority of the Christian faith; but it cannot be said that these efforts are in general successful. They fail for the most part to combine natural history with religion in a way to give complete satisfaction. Outside the New Church such efforts proceed from religious impulses and motives, and under religious postulates, which are more or less in defiance of the historical method. Aiming to satisfy only one side of human nature, the religious, they can never attain complete success. The contrast between religion and science is forced into an unreal opposition, and must end in complete and final discord. The imperative desideratum is a philosophy of man which will show both religion and science in complementary relations as constituent elements of human nature, and as mutually interdependent and harmonious.

The Bible and Christianity are so thoroughly implicated in each other that a method which discredits one must equally discredit the other. The present tendency, therefore, to discard the Bible, involves the rejection of the specific claims of Christ. It is vain to pretend to a knowledge of Christ, when at the same time the record upon which the knowledge is based is definitely or vaguely impugned. If the historical method leads to the exclusion from the record of all that is supernatural, the method is arbitrary, and leaves the entire record in doubt. We are, therefore, left with the alternative

of accepting the record as it stands or renouncing the claim to be Christian. We have seen that the full-blooded modernist lays no claim to be Christian in the orthodox historic sense. He is the creator of his own religion,—a religion, in his view, far superior to that of Christ, and with perhaps a very remote connection, if any at all, with Christ himself. Most of us, who are not out-and-out modernists, more or less implicitly accept the record, and in so doing set up a standard by which the question whether we are Christian or not can be answered. Now, it is undeniable that the record on its face, in places, at least, does assert the claim that Christ is God. Accordingly, those who worship Christ as God, and as the one only God, are Christians in the true and strict sense of the term. Those who modify or qualify this claim are Christians in a modified or qualified sense. It is plain that according to this standard, traditional orthodox Christianity has never succeeded in being fully Christian, for the reason that it has never succeeded in affirming unqualifiedly and consistently that Christ is God. The statement has, it is true, been made time and again all down through the history of Christianity; but it has been neutralized by other statements, with which it could not be consistently held.

It is true also that, more or less apart from the record and from the form of belief drawn therefrom, there has been, all through the Christian centuries, a direct experience of the spirit of Christ in individual souls, which entitled those souls to be called Christian. Perhaps there never was more experience of that kind than at present; and in this sense Christians are no doubt numerous. But such experience is apt to be fluctuating and evanescent, if not made definite by enlightenment and instruction. The ideal Christian is one in whom the experience and the doctrine are united. We are Christians in so far as we stand upon the record, and hold that Christ is God, while at the same time we have the experience of the spirit of Christ operating in our lives. Both of these conditions must be fulfilled, otherwise we may be partly Christian,—Christian in thought merely, or Christian in spirit merely.

Now, the question arises, Is this ideal of Christianity realizable under the conditions of modern life? There is no doubt that much, if not most, of the religion of the present day in Christian communities, is more or less distinctly pervaded by the consciousness of sharing the spirit of Christ; but for the most part there is little definite acknowledgment of Christ as God. The question is, Can this acknowledgment be made, in view of the modern conception of God?

In the days of the Apostles, when the notion of personal gods was common and familiar, there was no difficulty in thinking of Christ as God; and no doubt they did so think of him, and at the same time they identified him with the personal God of the Hebrews. But after Greek philosophy and the Roman world-civilization had made the conception of a personal God more difficult, Christian thought compromised its various elements in the more or less arbitrary formula known as the Nicene Creed. Ever since then the traditional orthodox church has been burdened with the doctrine of a trinity of persons in the Godhead, which is virtually tritheism. This doctrine is an importation from Greek and Roman heathenism, and has only an apparent support in the letter of the Gospels. It is distinctly non-Christian when measured by the above standard. The orthodox church, therefore, is internally helpless in the face of modern anti-Christian forces. It lacks the theology and the practical faith to meet the difficulties of the modern religious situation.

In the writings of Swedenborg we have the first consistent interpretation of the Christian Scriptures on the basis of the doctrine that Christ is God. Swedenborg's interpretation of the Bible and of the life of Christ, makes it for the first time possible to affirm the Christian faith in its purity and completeness. The epoch-making character of Swedenborg's doctrines is marked by two enormously important discoveries: (1) that the Bible as a whole and in every part has a spiritual meaning whereby God is actually present and operative in its letter; and (2) that in Christ, God himself assumed and glorified human nature, making it in the end divine. By a sufficient extension of the scientific method, these dis-

coveries may be verified, and Christianity placed upon a rational, as well as a spiritual, basis. Modernism, then, may be regarded as a phase of religious development which is preparing the way for a more genuine and more complete Christianity. But this implies that the religion of the day must rise superior to the bald naturalism of the historical method, and become fully conscious of the anti-Christian forces that lurk in the spirit of the age. A true and expanding scientific method must take in all the facts of human life; and in this life the spiritual as well as the natural are included and, under normal conditions, harmonized.

An open-eyed survey of present religious conditions may compel us to say that we are not Christian in the full sense of the word. On the other hand, we find elements in the situation that enable us to see the possibility of a new Christianity, in which all the genuine historic features will be preserved, and all the requirements of modern civilization met.

L. F. H.

SWEDENBORG'S WRITINGS AND THE WORD.

THE editorial in our last number (vol. xviii, p. 606), in answer to the question raised by a correspondent, "Are the writings of Swedenborg the Word of God?" seems to have awakened anxiety with some lest they should be undervalued because they are not that Word, if it is not shown at the same time what relation they bear to it. This might have been prevented if the last two pages of the editorial had been amplified; for there we called attention to the fact that we cannot make too much account of them as the means by which the Lord has disclosed the internal sense of His Word and effected His second coming. The conclusion was in these words: "So the Lord has given us a revelation of the internal sense of His Word, which He alone could reveal. (White Horse, n. 7)."

Space in the editorial department did not permit a fuller treatment of the subject at that time, but it was our desire and intention then to continue it in this number. Let us

commerce, then, by referring to the statement given by Swedenborg himself concerning his mission, which is quite familiar, but always to be borne in mind:—

That this second coming of the Lord is effected by means of a man, before whom He has manifested Himself in person, and whom He has filled with His Spirit, to teach the doctrines of the New Church through the Word from Him.—Since the Lord cannot manifest Himself in person, as just shown above, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has admitted me into the spiritual world, and has granted to me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise, that from the first day of that call I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word. For the sake of the end that the Lord might be constantly present, He has disclosed to me the spiritual sense of His Word, in which Divine truth is in its light, and in this light He is continually present. For His presence in the Word comes only by the spiritual sense; through the light of this He passes into the shade in which is the sense of the letter; comparatively, as it is with the light of the sun in the day time, passing through a cloud that is interposed. That the sense of the letter of the Word is as a cloud, while the spiritual sense is the glory, and the Lord Himself is the sun from which the light comes, and that so the Lord is the Word, was shown above. (The True Christian Religion, nn. 779, 780.)

In a preceding number (n. 777), it is shown that the Lord is the Word, or God revealing Himself in His Own Divine Truth. So the Word became flesh in the Lord Jesus Christ. Thus the first coming was like the sun shaded,—it was in the clouds of the letter of the Word; and the second coming is by the opening of those clouds,—the Son of Man is seen "coming in the clouds." And this is just the relation of Swedenborg's writings to the Word. They are not the Word, they are not the Lord, but they are the means by which He opens the clouds of the letter and reveals Himself as He is in truth, and always has been, the one and only God of heaven and earth, the God-Man. So the promise was fulfilled, say-

ing: "They shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matthew xxiv, 30). He appeared so, first to Swedenborg, in His Word; and thus in His Word revealed to him the mysteries of His kingdom, of heaven and hell, and of the life of charity which saves from the latter and introduces into the former,—and these things are called the "mysteries of the Christian faith" into which it is now permitted to enter intellectually. (True Christian Religion, n. 508). And Swedenborg was commanded to write what was thus revealed to Him in the Word, that others might be enabled to receive the same revelation from the Lord there. For the coming of the Lord is with those who receive Him in His Word, and only with them. (*Ibid.*, n. 774).

In the same preceding number it is also explained why the Lord could not come in person as at his first advent, namely, "because since He ascended into heaven He is in the glorified Humanity, and in this He cannot appear to any man unless He first opens the eyes of his spirit, and this cannot be done with any one who is in evils, and thence in falsities" (n. 777). All who are acquainted with the life of Swedenborg know how devoted he was to the discovery of truth. It was the ruling passion of his life from childhood, and when he was called to his sacred office it had already led him far into habits of strict obedience to it. Then came the purging of his affections and motives, when his constant prayer was, "Lord, make me Thine, and not mine." So he was prepared for the opening of the eyes of his spirit to deeper and deeper perceptions of the Lord in His Word; and so could he receive the enlightenment, or illustration, referred to in our previous editorial as the Lord's way of making His second coming.

Now while it is true that any man who is not in evils, and thence in falsities, may now enjoy this illustration from the Lord when he reverently goes to Him in His Word, desiring truth for truth's sake and for the sake of a life of obedience to it; still there is a most important difference in Swedenborg's case, to which we have referred before, (vol. xviii, p. 611), but which must now be emphasized, namely: with Swedenborg an interior consciousness of what the Lord

wished Him to understand in the Word was given, so that there could be no doubt whatever of what the Lord was teaching him, while with others there is only a perception of the truth in the external mind, flowing down from the supra-conscious internal, and thus errors may creep in and need revision, and there can never be a feeling of entire certainty, which constitutes it a revelation for others, but there is light enough for the man's own guidance, and all the more useful for him because accommodated to his needs at that stage of his progress. But Swedenborg had a special work to do for the Lord and humanity, which made it necessary that he should be shown clearly what the Lord wished to have him teach and write. For, we must remember, that by means of him as an instrument, the Lord was revealing Himself in the internal meaning of His Word and thus accomplishing His second coming. Hence, we find Swedenborg writing of the unfolding of the book of Genesis:—

> The internal sense of the things contained in the Book of Genesis has now been disclosed. . . . . But that the internal sense is such as has been set forth, is plain from the particulars that have been unfolded, and especially from this, that it has been dictated to me from heaven. (Arcana Cœlestia, n. 6597.)

By "dictated from heaven" he means "dictated by the Lord," for not only has he repeatedly asserted that he has "not received anything which pertains to the doctrines of the New Church from any angel, but from the Lord alone while reading the Word," but also his explanation of his enlightenment or illustration from the Lord when reading the Word, already described (Arcana Cœlestia, n. 7012; Apocalypse Explained, n. 1183), is evidence of it. Indeed, that a verbal dictation is not meant is shown by the following:—

> Take for another example the prophets, by whom the Word was written: they wrote as the spirit from the Divine dictated, for the very words which they wrote, were spoken in their ears. With them was truth mediately proceeding from the Divine, that is, throught heaven, but not therefore truth which proceeded immediately from the Divine; since they had no perception of what everything signified in the internal sense. For when they are conjoined, then, as already said,

perception is given. Such conjunction is rarely given with man, but it is given with all who are in heaven, especially with those who are in the inmost or third heaven; neither is it given with man, unless he is so far regenerated as to be capable of being elevated from the sensual even towards his rational, and thus of being set in the light of heaven, where angels are. (Arcana Cœlestia, n. 7055.)

I have been informed how the Lord spoke with the prophets through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but through spirits who were sent to them, whom He filled with His look, and thus inspired with words which they dictated to the prophets; so that it was not influx but dictation. And because the words came forth immediately from the Lord, they are each filled with the Divine, and contain within an internal sense, which is such that angels of heaven perceive them in a heavenly and spiritual sense, when men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by the Word. (Heaven and Hell, n. 254.)

Thus Swedenborg does not mean that his writings have been verbally dictated like the letter of the Word, so as to contain a heavenly and spiritual sense within the letter, as was shown in our former editorial (vol. xviii, pp. 610, 611); but he does mean that while the Lord gave him the letter of the Word as He gives it to us, mediately through the angels and good spirits and prophets, He also gave him a perception of the internal sense or meaning immediately by illustration, and in such a way that the letter and the spirit were conjoined in his mind, which is rarely the case with man, although always so with angels. (Doctrine of Faith, n. 5; Arcana Cœlestia, n. 3057*; Heaven and Hell, n. 254; and Apocalypse Revealed, n. 914.) But Swedenborg's intromission into the spiritual world made his case different from both angels and men, for it enabled him to bring both meanings of the Word together in his mind as they had never been brought together before, and as they need never be brought together again in one man, for the Lord will never again employ an instrument for His second coming, since it has been accomplished. Ordinarily the angels leave behind the sense of the letter when they ascend into the consciousness of the heavenly meaning, although it is conjoined in their subconscious natural memory; and men do not ascend into

the actual heavenly meaning, but only into an internal meaning which corresponds with it as it exists in the supraconscious planes of the soul. (Arcana Cœlestia, nn. 3085, 3086). But Swedenborg's work as an instrument of the Lord in His second coming made it necessary for him to teach the interior meaning to men and to spirits in the intermediate state, and through them to give an increase of perception, even to the angels. And now, lest this should seem shocking to any reader, let us again emphasize the fact that Swedenborg did not teach the angels, or spirits, or men,—it was not Swedenborg's second coming, but the Lord's. It was the Lord who was teaching angels and spirits and men by means of Swedenborg. But unlike the prophets and other writers of the Word, Swedenborg, as the servant of the Lord, in unfolding the spiritual sense, knew what he was doing for the Lord, and understood the message as he delivered it, and chose freely and rationally, under the Divine Providence, the words in which to deliver it. Hence we said in our last editorial that the message was the Lord's, but the words were Swedenborg's. Such a method is necessary in giving a revelation of Divine and heavenly truth to human reason.

The importance of this Divine Revelation, and of Swedenborg's work in delivering it, begins to be appreciated when we consider its operation in the Last Judgment, as prophesied especially in the Book of Revelation, which is explained in "The Apocalypse Revealed." By His first coming in the completion of the letter of His Word, the Lord rebuked the hypocrisy of the Pharisees, exposed the falsities of their traditions which were making the Word of God of none effect, and brought to judgment the evils of their church, which were external because the church itself was external and a church only in representatives. The Christian Church was then established to be an internal and real church. And when, after a few centuries, its teachers began to falsify the Word in order to excuse and confirm evils, and from century to century the numbers dying and carrying those falsities and evils into the world of spirits increased, and were collected into societies of the simple good who trusted those false teachers

and were led by them to believe that they were in heaven; and when the evils that held them in bondage were so interior that they could be hidden, and could thus encroach upon the borders of heaven and hold back those who belonged there, and could form a great cloud to shut off the light of heaven from shining into the letter of the Word on earth, so that the light of Divine Revelation was failing and about to be extinguished, in which event the human race would perish and the heavens would fall for lack of a suitable foundation,—then the Lord made His second coming, to save the world by performing a great judgment in the world of spirits, which should expose the falsities and evils of these teachers, break up these fictitious heavens, and establish a new heaven and a new earth, and a new church, which, arrayed in true Christian doctrine and supported by a life in accordance with it, should be a worthy bride of the Lamb.

Hence the first work of the Lord's second coming was to bring the first Christian Church to judgment, in order that a new Christian Church should be formed and instructed in the internal truths of the Word, which are in agreement with true doctrine in the letter, and which are needed for illustration in order to perceive the true doctrine of the letter. This great judgment was performed by the Lord by means of His servant, Emanuel Swedenborg. He was the man before whom the Lord manifested Himself, since He could not again manifest Himself in person in the letter of His Word,—for it was the internal sense of that Word which was now needed to bring internal evils to judgment. Swedenborg, by the opening of his spiritual eyes, beheld the Lord as He is seen in heaven by the angels, and by the illustration of his thoughts in spiritual light perceived the heavenly arcana within the letter which is the Word for the angels. So he was conjoined to the Lord and associated with the angels, and thus prepared he wrote the books which contain the doctrines of the new Christian Church; and as he wrote them in this world they appeared duplicated in the spiritual world for purposes of the judgment. In this world they were placed for the most part in libraries, awaiting the uses of Divine

Providence in the future; they attracted little attention. But in the other world they attracted universal attention. (Apocalypse Revealed, n. 531,—repeated in Summary Exposition of Doctrine, n. 114, and True Christian Religion, n. 567; see also Ecclesiastical History of the New Church, nn. 7, 8). In the fictitious heavens they produced consternation and aroused wild and violent opposition among the leaders of evil and falsity; and they threw society there into confusion, which resulted in its entire revolution and re-adjustment. And when the smoke cleared away it was found that they had formed new and genuine Christian heavens in the place of the old fictitious ones; and the old leaders and their followers who had been overthrown by them had been formed into new and orderly hells opposite. The world of spirits had thus been cleared of the great clouds of obstruction to the inflow of heavenly light for those who wish to seek the Lord and His Kingdom in His Word; it had at the same time been cleared of the obstructions to human freedom and progress of every kind on earth. This New Era of the world we owe to nothing else. The second coming of the Lord has introduced it and is continuing it. Let us give all the glory to Him, but in doing so we shall be blind, indeed, if we do not value the writings of Swedenborg, His servant, as the means which He has employed and is still employing for the purpose. They are not His Word, but they are the means by which He made His Word effective for the salvation of men and for their spiritual progress, when its power would otherwise have been lost. And we have every reason to believe that this function will continue, for nothing but a revelation of the spiritual meaning can show the Scriptures to be the Word, and nothing can take the place of the true doctrine thus revealed for the spiritual uplift of humanity. The revelation of the internal sense thus given by the Lord by means of His servant, Swedenborg, must continue, for a second coming cannot be repeated any more than a first can be, and the results of the last judgment are eternal.

It was the second coming of the Lord Himself, that accomplished all this. "In the beginning was the Word, and

the Word was God" (John i). From the beginning the Human-Divine descended into the minds of the most ancient men, revealing the Lord and His Kingdom, and forming them into His church and heavens; and this descent continued into descending degrees of Divine revelation through all the planes of heavenly life, as they were successively formed, until it rested in the Divinely dictated letter which was completed by the Divine-Human life of the Lord on earth, born of a virgin and glorified by death and resurrection. This alone is the Word made flesh by the first coming, this alone is the glorified Divine-Human Body of the Lord; therefore, in this alone could His second coming be made, and in this alone can He appear to men whose eyes are open in spirit to the light of heaven, and who are thus illustrated to perceive Him, and from Him learn of His kingdom.

Are the writings of Swedenborg, then, infallible? The answer is: verbally, no, they are not any more so than Swedenborg himself, who selected the words, was infallible; but, as a means of revealing the internal sense of the Word and true doctrine for the New Church: yes, for they did not fail in the supreme ordeal of the last judgment, and they have not failed in the establishment of a new Christian Church, and they will not fail in carrying it through the ordeals of daily judgment and condemnation of its evils, which await it for its salvation.

It is never to be forgotten, then, that the writings of Swedenborg are not the Word; they are not to be studied and taught instead of the Word. Their only use ever has been, and ever can be, to help in understanding the Word, and thus in applying it to life; that in the Word we may come to the Lord, Who is the Word, and be conjoined to Him there, and be associated with angels and good spirits, and enter in through the gates of His New Jerusalem. The Word alone can do this for us; but it can do it only as we receive true doctrines from the Lord in His second coming.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES.

THE DIVINE CURE OF LUNACY.

MATT. xvii, 14-20.

The story of healing the lunatic as told in the seventeenth chapter of Matthew's Gospel is one of the stories which record those wonderful works, miracles, the Lord did to reveal His Divine nature, and to express His infinite love for doing good to men. But the importance of the story for us is not merely the evidence it gives of the Lord's miraculous powers and of His good will to men; it is rather the fact that the story reveals and depicts in correspondential language a spiritual situation which we all more or less exemplify, and consequently one which we can all conceive and in a measure understand. It is necessary, however, before attempting to get the situation before us in detail, to consider in a general way its context and its connections.

The Lord had just come down from the Mount of Transfiguration, where His Divine glory had been made visible to His three chosen disciples. The perplexing injunction, "Tell no man the vision until the Son of man be risen from the dead," followed by the apparently abrupt and irrelevant question of the disciple, "Why then say the scribes that Elias must first come?" seems to make the transition from the scene of the transfiguration to the miracle of healing the lunatic; and when this latter incident is closed, the narrative seems to return to the theme of the ninth verse, namely, His death and resurrection. Then comes the account of paying the tribute. Such is the immediate setting of the story we are to interpret. The transfiguration must have given the disciples a new conception of the Lord's Divine nature and personality; but as yet apparently this vision would not be

serviceable to the people. Such a vision must be understood from some experience of living the practical precepts of the Divine life as given in the letter of the Word; and the opportunity for this was offered them in John's preaching, but they had neglected or perverted it; and so they would do with the life embodied and revealed in the Son of man. A finer and deeper faith was needed; and for this further work was to be done. The lunatic was the son of a man who came forth from the multitude; and he may be taken as a type of the spiritual condition of the multitude. The Lord's healing him showed both His love and His power. It is plain from the Lord's words that the purpose of this miracle was to strengthen and heighten the faith of those about Him; for it was the lack of the right faith both on the part of the multitude and on the part of the disciples that made it impossible for the disciples to perform the cure. It would seem moreover that the Lord was very much concerned about building up a basis of faith, especially in the disciples, which should survive the test of His crucifixion and burial, and which should remain after the ascension. This, apparently. is why, at this point, He again spoke of His death and of His rising on the third day. Futhermore, He wished to plant this faith on the firm basis of the natural affections; and this was represented by having Peter pay the tribute with money from the fish's mouth.

So far, then, it seems that we have in this story a certain stage and a particular situation of the Lord's work in establishing a special type of faith in the hearts of His disciples and followers; in other words, we have here a piece of revelation about the Divine way of imparting faith to men, and about the nature of the Christian faith itself. To make out this stage more clearly, and to characterize the type of faith here revealed more precisely, we must take a swift glance at the antecedents of the story.

Coming forth from the obscurity of His home in Nazareth, the Lord, after His baptism at the Jordan and the temptations in the wilderness, came to Capernaum and there began His ministry; teaching, preaching and healing in all the sur-

rounding towns and country, as far northward as Tyre, Sidon and Cæsarea Philippi. He had called His disciples, instructed them, trained them, and sent them forth with the power and authority of His Spirit. He had preached the Sermon on the Mount, fed the multitudes, healed the sick, cleansed the leper, restored the blind to sight and the dumb to speech, calmed the sea, raised the dead, and cast out devils. Now He is turning His face to Jerusalem. In all this He had fulfilled in a measure the predictions and expectations as to the Messiah: He had taught the people afresh the principles of good life, and exhibited to them the type of good life; He had overthrown the traditions of the Scribes and Pharisees, and refuted their arguments; He had given His disciples special and private teaching about the meaning of His words and life; but He had also in a measure disappointed the expectations of the people and even of the disciples as to their Messiah. His miracles and His words were intended, indeed, to transform their ideas of the Messiah in very vital respects; but the actual and practical effect was, as it seems, to arouse curiosity, or at best confidence in His personal powers, and in some cases personal attachment. But to establish such merely personal faith, — faith in His miraculous powers to heal their bodily diseases and infirmities, was not the Lord's real and only purpose. He must, therefore, do something to lay the foundations of a higher faith, a faith in Him as the source of spiritual life. He foresaw the otherwise disastrous effect of His end at Jerusalem. So He set Himself first of all with the disciples to prepare for this shock, to build up a faith that would survive it. Accordingly, after He had obtained from Peter the confession "Thou art the Christ," we find Him saying to His disciples that He must go up to Jerusalem. He also spoke at the same time of His second coming. Of course all this has another aspect, namely, the progressive embodiment and manifestation of the Divine life in His own human, and the progressive transformation of the human into the Divine, — or rather we should perhaps say, the gradual displacement of the human by the Divine. In the transfiguration we seem

to have a marked stage of all these aspects, an extraordinary sense of Divine fulness, an apparently sudden manifestation of Divine glory, and a miraculous exaltation of the faith of the disciples.

Nevertheless, the coming down from the Mountain, the command to tell no one the vision, the question and answer about the coming of Elias, all tell us that the descent of the Divine into the human had not yet been fully accomplished, and that His sense of the Divine in the actual life of word and deed was as yet obscure. The letter of the Word had so far been fulfilled: Elijah had indeed come. But such life had not been recognized as the Divine life in actual human and practical relations; on the contrary it had been either perverted or condemned as evil. So, too, the spiritual and Divine truth which He taught, especially the truth that He was the Messiah, the Son of God, and that His life was the life of the Divine love, would be perverted or condemned as false. The universal law of life here taught seems to be, that in the unregenerate man self-love and the selfish interests blind the mind to the light of truly spiritual, unselfish love and when the natural man tries to bring the sense of genuine love down into the deeds of life, his selfish instincts and habits tend to pervert this love and the light that comes with it; and it is only when we see this nature of the self and subdue it, that we can see the real quality of the Divine love in its own light. It is then that the life becomes transfigured, and we see the Son of Man in His glory.

In the meantime, work has to be done. The mind disordered by selfish prepossessions and habits must be restored to health. Especially the pride of opinion, and confidence in one's natural powers of intellect, must be sought out, exposed, condemned, and rejected. This process seems to be described and represented by the story of healing of the lunatic.

On the surface and in the mere letter, the point of the story seems to be, that healing the lunatic required a power higher than that which the disciples yet possessed, and especially a faith which they had not yet attained. It also appears that

the faithlessness and perversity of the people were reflected in the condition of the boy; and that the disciples' lack of faith was the reason why they could not cure him. And finally we see that the child's derangement was caused by the obsession of an evil spirit, a devil. Let us also observe that the Lord and His disciples came, presumably down from the mount of transfiguration, direct to the multitude; that the man, the father, coming apparently from the multitude, knelt before the Lord, begged for mercy on his son, and simply described the boy's condition, adding that he had brought him to the disciples, and they could not cure him. He made no definite or specific request. The Lord on the other hand, after reproaching the multitude and the age, simply said to the man, "bring him hither to me," and then rebuked the devil, passed judgment upon, and condemned him. The devil went out of him, and the child was cured. These are the circumstances. What are the essential features of the situation? It is necessary to keep steadily in mind the Lord himself, and His previous words and works as revealing His nature and purposes. We must keep in mind first the disciples and their relations to the case; then the multitude, the father, the son; and finally the disease itself and the devil. Here the Lord and the disease are the essential features. The disease was probably something like what we call epilepsy; but for our purpose it is better to call it lunacy, meaning thereby a type of mental derangement, insanity, characterized by recurrent crises accompanied by loss of conscious control, and by bodily contortions. These recurrent periods were connected by the old Greeks and Romans with the influence of the moon. The father of the boy said, in describing his condition, "he is moonstruck," that is, he acts like a moony. This gives us the correspondential key to the situation. The moon corresponds to faith, and in the bad sense to faith from self, faith that ministers to false thinking and evil doing. Spiritual lunacy then is a state of mind so much under the influence of a false faith, that rational control and rational direction in the line of spiritual purpose is lost, and the possessor flounders helplessly and hopelessly on the one hand

in the mass of false ideas and false views of life, and on the other in the consuming desires of self-love and the selfish interests. So much for the general type of spiritual lunacy. We have next to inquire what was the specific character of the false faith here represented, and what were the specific characters of the evils and the falses represented by the fire and water into which the boy fell. We look for the answers to these questions in the representation of the multitude, father, and son, and in the Lord's nature and works. The multitude may be taken to represent more specifically the mass of Jewish humanity, and more generally the whole mass of humanity under the influence of the Christian Scriptures and religious ideas. The father seems to represent the attitude of this multitude towards the Lord, possibly as the Messiah, the Son of God, the Saviour and Redeemer of men, but more especially as the doer of good deeds, as the benevolent helper, the miraculous healer, with supernatural power to walk the sea, to raise the dead, to cast out devils. The boy, the son, represents developments of this attitude especially in thought, —in views of life, of man, and of the Divine. The kind of faith which determines the above attitude and its developments, is just the faith which the inner truth of this story is meant to transmute into a higher form. So long as we believe in the Lord as a mere man, however good and excellent, —so long as we think of Him as the Man Jesus, the Man Christ, however devoted and inspired,—in other words, so long as we think of the Lord's good deeds and His teaching as merely those of a God-infilled man, however perfect, so long as we think of the love that moved Him and the wisdom which lighted His life as coming from an external and transcendent, superior, supreme Being, just so long is our worship of Him vitiated by self-sufficiency, and a sense of a certain equality. The Lord's life then becomes for us good, because we approve it; and the Lord himself is excellent, because we admire Him. We substitute our own self-styled good impulses, and our own cherished opinions, as standards for the good and truth revealed in His life; and we judge Him by the standards so set up, instead of judging ourselves by His

standards. We blot out the essential distinction between selfishness and unselfishness, and call our natural impulses unselfish, and our natural ways of thinking the truth. This is but another way of describing the spiritual insanity which is represented in our text by lunacy. It is the outcome of this type of faith. The man of this faith develops a form of life in which his deeds and thoughts are filled with the sense of his own goodness. Selfish conceits and selfish whims break out in unrestrained violence. He becomes at intervals completely possessed by the devil of self-love.

What is the cure? Why could not the disciples "cast him out?" The Lord's answer is, "because of your lack of faith." How did the Lord cure the boy? He simply passed judgment upon him, set the right value upon him, and the devil left him. The Lord, the person, represents in the story the perfect life of unselfish love. He saw and judged in the light of this love. It was the power of this love that expelled the spirit of evil. It was the light and the power of this love that He had been manifesting in all His deeds and words. In all that He did and thought and felt, He had looked to this love as the very Divine itself; and it was faith in Himself as the giver of this love, that He wished to impart to men. Once possessed of this faith, men could receive from the Lord the life of love, with the light and the power of it; and this life is what He came to give all men. The man, the father, brought his son to the Lord, knelt to the Lord, begged the Lord's mercy. As one of the multitude he represented faith in the man Jesus; but as kneeling and begging mercy, he represents faith in the Divine Jesus, the Jehovah Saviour. Kneeling and begging mercy mean and represent worship; and the essence of worship is the acknowledgement that its object is *the* Divine, not merely a divine. The man's acts therefore represented worship of the Lord as the Divine, as God; and in response to this attitude the Lord could cure his son, and thereby represent the power of the Divine love to expel selfishness; and it is precisely faith in the Divine power of love to expel selfishness that the Lord meant to give men in the end, and which is the real Christian faith. This faith

in the natural man who is looking to the Lord for help and strength is the faith as the grain of mustard seed, which, the story tells us, the disciples did not yet possess. With this faith the mountain of self-love can be removed. It seems to be implied that if the disciples had thought of the Lord as the very Divine life, and the source of it to men, and had possessed faith in the spirit of love as that which is from the Divine in man, they could have cured the lunatic. If this is implied, then it would seem to follow, that Christian love through Christian faith may and should be effective in restoring the diseased to health. Just what the conditions and limitations of such exercise of Christian virtue would be, we are unable to say; and yet we read, "Nothing shall be impossible unto you." This should perhaps properly be taken to mean that no selfish state can resist the power of Christian love and faith; that is, if we really believe in the absolute and supreme goodness of unselfish love, and make such good our object, then all the forces of the Divine life are with us in our struggle with self, and any state of self whatsoever must give way. How far this carries with it the consequence that all physical ills may also be overcome by the same spirit I do not know; but I suppose that here also we are very far from entering upon our Christian heritage. What the Lord did through His own infirm humanity and through His disciples, He could no doubt do through us, if we rendered ourselves fit instruments, and if the purposes of His love could be realized in this way; that is, if it were really best for us.

However, the main lesson for us seems to be, that we should look to the Lord as the one Divine Being, the true and only Source of life, and especially that we should recognize as His Spirit the unselfish love and its light that come into our hearts and minds.

LEWIS F. HITE.

THE STUDY OF THE SCRIPTURES AS A WHOLE.

The Sacred Scriptures can, and ought to be, viewed as a whole. This is evident from various expressions in the Scriptures which present the sum and substance of the Word in such condensed form as the two great commandments, or the Lord's one new commandment. But for purposes of study these epigrammatic headings are too general and too vague to permit of an articulation of the whole Word that is suitable to combine both lucidity and evident continuity. The plan of study should adapt itself both to the external flow of events in the Word, and to the minds which approach the study of such events. Yet both these considerations should be so wonderfully combined that the spiritual progression should not only be preserved, but become more easily apparent.

Such a plan has suggested itself to various minds, and has called forth various efforts towards its accomplishment. Those plans, however, have remained more or less personal, suited to particular genius or bent of minds, so that it has seemed more or less unsuitable to undertake a study of the kind.

It has seemed to me, however, that if a study of the Word as a whole is to be successful, it should have a more or less authoritative aspect that comes, not from a man's conception, but from a suggestion of the Word itself, and that in a more definite manner than the epigrammatic sentence.

When the Old Testament was completed, the New began in the first chapter of the first gospel with a review of that literary heritage. It reviews it by the names of personages from Abraham to the New Testament; and it summarizes the history of two thousand years in three groups usually called tessaradecads, that is, periods of fourteen generations. These three groups are presented under the three names, Abraham, David, and the Captivity. Those three periods and their three names should furnish the means for an articulation of not only this Abraham-to-the-Christ period, but the substance of the whole Word. To specialize that articulation is the object of this paper.

Let us keep in mind that the three divisions suggested in the seventeenth verse of the first chapter of Matthew take a portion out of the whole Word and focus attention upon its three parts. This seems only to intimate the procedure, which is to begin first with this unit as a trilogy, and when that unit assumes clearness, then to proceed to view its beginning and its end, and thus to join the larger trilogy into the larger unit.

Let us begin to look at this suggested plan, and see it in outline. For our purpose we may translate those three names into periods familiar to us from childhood:

(1) *Abraham*, the Hebrew, appears as the most prominent character of the *Hebrew age*, and is perhaps its most salient representative.

(2) *David* presents the descendants of Jacob in their most perfect and culminating stage of development. He is *par excellence* the King of Israel, and the typical unit of the *Israelitish age*.

(3) The *Captivity*, which supervened shortly after the division of the Kingdom, marks not only the decay of the external organization, but the facing of complete extinction in the days of the Lord, when it ceased to be a church, and the church passed to the Indo-European race. We know this last period as the *Jewish age*.

So these three ages are the salient divisions of the Ancient Church, — the Hebrew, the Israelitish, and the Jewish Church,—not the complete Ancient Church, but the salient parts of it.

The common factor which links these three ages together, is *the giving of the Word*. The Hebrew Church had a Word which was lost, and of which only a few quotations are preserved, together with the names of books from which they were taken. The Israelitish age is the age of the permanent Word of the Old Covenant. The end of the Jewish church marks the giving of the New Covenant. Thus the three tessaradecads mark the giving of the whole permanent Word.

The office of the Word is to teach men, and to procure

for them the wisdom of life. It serves therefore in the human race the same purpose as does the teaching during the education of each individual. The three tessaradecads are therefore parallel to the three stages in the life of education, —childhood, adolescence, and the period of preparation for the independent and responsible age of life.

These two things, the development of the Ancient Church through its childhood, adolescence, and arrival at maturity, and the same ages in the individual life, are not arbitrary, but are united by a close correspondence; they are mutually complementary and permit of close comparison.

The *Hebrew history* embraces the subject matter of Genesis from the eleventh to the last chapter of that book. The *Israelitish period* extends from Exodus through Joshua and Judges and Samuel, or perhaps rather through Kings (for the books of Samuel are often reckoned as the first two of four books of the Kings). *The Jewish history* is in the sixteen prophets, together with most of the Psalms.

If the correspondence and parallelism hold true, then the first division of these books, — namely, the major portion of Genesis, in which Abraham is the dominant figure, — bears a primary relationship to the first age of education, and should both interpret, and be interpreted by, terms dominating that age.

It is not to be understood that such primary interpretation in terms of the first years of a child's instruction bars any wider application; for it is well understood that in every new stage of human life, former circles of development reappear, and have legitimate relationship there. It is also granted that every new development is also a prophecy of another coming stage, and has a distinct relation to what is yet future: but the primary correspondence should first be distinctly recognized and pursued, before the wider application is undertaken. This same observation is valid also for the next two stages.

The second series of books, from Exodus to Kings, centering in the life of David, having its parallel in the adolescent life of the individual, would cast light eminently upon

that development, and should be interpreted in the spirit of that age primarily.

And so again should the remainder of the books be interpreted chiefly in the language of the independent course of maturing responsibility. In this way the Sacred Scriptures would come to be a living guide whose interest reaches into every individual life, not only in special particulars but throughout its large construction as an articulate unit.

The study gains in interest, since with the life of Abraham the writings of the church begin to unfold the child-life of our Saviour, which aids manifestly in lighting up the path of man. But more, the life of the Lord opens a new view, in which a superior degree bursts forth, where man's relation to the Divine, and the Divine's relation to man, make the study of the Church more real and living, and the application of the Word to heavenly states more simple.

For such a study of the Scriptures it would be quite unsuitable to descend into the explanation of particulars. A primary requirement would be to read and re-read large portions; to see their meaning and to grasp their trend. Many chapters and often books, would have to be read in one series, and their substance viewed as a unit in the large series. Only when the series as a whole is well understood, can smaller portions in their series be taken up and properly subordinated. But when once the series is grasped as a whole, the details will become a delightful new revelation, and the picture will gradually assume life in every particular.

In order to complete the presentation of the treatment of the Word in a comprehensive way, we need to extend our view beyond the three tessaradecads indicated in Matthew.

The Hebrew, the Israelitish, and the Jewish periods of history, from Abraham to the Christ, present that part of the Old Testament which is now universally conceded to be true history. There precede in Genesis eleven chapters which are evidently not pure history. Cast into the form of a sequence, they are made to look like historic narratives; but their apparent history is, in our language, allegoric or sym-

bolic, and narrates in this form the pre-historic states of the Church.

This pre-historic age is not without a parallel in the life of individuals, for a real age of various characteristics precedes the age of education. This age that comes before the time of the conscious influence of a developed intelligence over an intelligence that does not know and yet consciously strives for knowledge, has three distinct stages,—the pre-natal, the first after birth, and the intermediate between the post-natal and the first stage of the educational period. They are known to us as the fetal stage, infancy, and the age of language-formation or early childhood.

These have their parallels in the larger human development, being known in the Scriptures as the Adamic, the Noahtic and the Semitic stages. The former two, the Adamic and the Noahtic periods, form the cycle of the Most Ancient Church, while the Semitic, from Shem to Abraham, forms the first period of the Ancient Church.

The development of the church in human infancy is told in chapters one to seven of Genesis. The first period of the Ancient Church is narrated as the story of the descendants of Shem, in chapters eight to eleven. This circuit of life in the individual as well as in the race is more elusive, as all beginnings are. It seems therefore advisable to follow the suggestion in Matthew, which is, to begin with that period in which man has gained full self-consciousness, that is, with Abraham, and to postpone the study of beginnings until the completion of the period from Abraham to the Christ.

This would provide four comprehensive studies: (1) Abraham, the age of full self-consciousness; (2) David, the age of development to full intellectuality; (3) Captivity, the age of making intellectual acquisition fully one's own; and (4) the Christ, the age of awakening willed spirituality.

J. E. Werren.

CURRENT LITERATURE.

RELIGION AND LIFE.*

A LITTLE more than a year ago our New-Church literature was enriched by the publication of a year-book compiled from the writings of a former President of our General Convention, the late Rev. Chauncey Giles. This year, among other valuable publications, we have to notice another year-book, this time prepared from the writings of the present President of our General Convention, the Rev. Julian Kennedy Smyth. The two books are not sufficiently similar in plan and scope to invite comparison; for, though both were designed to accompany their readers throughout the year, the first is intended to serve as a daily stimulus to spiritual living, while the second was planned as a weekly sermonizer with strongly practical trend. According to the author of the recently published volume,—

> The aim of the book is as simple as its title: it is to bring from the great Book of Life lessons and interpretations which may be helpful to its readers in the effort to bring religion into the affairs of every-day living. The sermons are condensations of discourses which I have preached; and in order to emphasize the need of applying spiritual truth from the beginning of the year right through to its end, they have been arranged one for each week.

The fifty-two short chapters that make up the volume average but six full pages each, which can readily be perused in a short quarter hour, such as we all can profitably spare for such reading on successive Sabbaths. Their clear-

* *Religion and Life:* a Year Book of Short Sermons on Some Phase of the Christian Life for Every Week in the Year. By REV. JULIAN K. SMYTH. New York: New-Church Board of Publication. 1911. 333 pp., 12mo. Limp leather, in box, $1.25.

cut, vivid style is characteristic of their author; and those who are familiar with his pulpit delivery, can readily imagine him uttering these very words, and can thus derive greater enjoyment from their perusal.

"Speak to the heart, and the man becomes suddenly virtuous." We do not now recall which one of the sermons brought this saying to our mind, for any of several of them might have done so. There is a power of personal appeal in many of them that one cannot but feel,—a power of language, an emotional element, that takes hold of one,—a call to one's higher nature that forthwith makes one feel stronger. Moreover, the author has enriched his own thoughts by occasional felicitous quotations, not only from the Word and from Swedenborg, but also from authors of our own day. The sermon on Lincoln is especially pleasing to us in this respect; for the quotations presented to reveal the man, show him to have been one of the noblest and greatest men who ever lived. Yes; at times "a good example is the best sermon."

It is hardly necessary for us to present a sample quotation from an author who is so well known among New-Church people; but to show the practical tone that pervades the volume, we will give a single paragraph from the chapter entitled "Work Out Your Ideals:"—

> "When ye are up early in the morning, and there is light, then go on" [I Samuel xxix, 10]. That means: when the better part of you, the spiritual part, has been aroused, and your heart feels and your mind sees some duty to be done, or some battle to be fought, or some kindness to be dispensed, *then do it.* Do not allow any needless delay. Do not let another set of thoughts, or feelings, or circumstances draw you off. When you are aroused, the feeling fresh, the duty clear, *then go on!* Do not stand there in the early morning of some new state of feeling which the Lord has given you, and with the light falling about you simply remain in a state of rapture. Gather together your forces of intelligence and will, make them fall into line, give the signal and depart!

This lesson drawn from an old Testament text reminds us that the texts of the fifty-two chapters are drawn about

equally from the two testaments, and that our author is able to present just as valuable lessons in the one case as in the other.

The makeup of the book is unusually attractive. While the typographical appearance is excellent, the flexible leather cover with which the binder has clothed the pages is especially pleasing. While the volume was gotten out and widely advertised for the recent Christmas trade, yet it is an appropriate purchase for any time in the year, and it will doubtless long remain a favorite.

B. A. WHITTEMORE.

HIDDEN RICHES.*

TEN short studies of the Sacred Scriptures, written to present in a simple and convincing way the truth so fundamental in the writings of Swedenborg and the New Church, that there is everywhere in the Scriptures a spiritual sense not limited to times and places, but relating to the regeneration of every man and to the life of the Perfect Man, the Lord Jesus Christ. The impossibility that the Bible regarded as a mere book of history and science should long hold its place in the reverence of mankind, was recognized by Swedenborg, who at the same time declared that it is Divine from the spiritual sense within it, and that this sense is at this day opened by the Lord, to give assurance of the Divinity of the Scriptures to all willing minds. The studies before us are made in continuance of this purpose, by one who rejoices in the hidden treasures of the Word of God, and believes that many will delight to share them, and to be confirmed in their reverence for the Scriptures.

The subjects chosen for study are familiar ones, some of them apparently so commonplace that it is evident on their face that they must have a deeper than the literal meaning, to warrant their having a place in the Holy Word. In some

* *Hidden Riches.* By REV. JAMES REED. Philadelphia: J. B. Lippincott Co. 1911. 147 pp., 12mo. $1.00.

cases the subjects are ones in which common perception recognizes that the literal scene or narrative is also a parable of life. The ten titles are: The Internal Sense of Scripture; The Six Days of Creation; The Serpent in the Garden; The Spiritual Babylon; The Spiritual Egypt; The Tabernacle and Temple; The River Jordan; A Picture of the Judgment; The Lamb of God; David, the Shepherd, Warrior, King.

The chapters do not attempt to exhaust their subjects; it is their purpose rather to touch the heart with a sense of the Divineness of the Scriptures, and to open fruitful lines of study and reflection, to be followed by one who feels the interest and importance of this spiritual interpretation of the Word. For example, the chapter on The Jordan opens the whole subject of the significance of the Holy Land, and the natural features and localities of that land which enters so largely into the Word of both Testaments. The chapter on The Lamb of God opens the whole subject of the correspondence of animals to human affections, and of the elaborate system of Jewish sacrifices as types of spiritual worship. The chapter on David opens the subject of representative persons in the Word. The subjects are also so chosen as to present in their unfolding several fundamental Christian doctrines: in the story of Creation, the doctrine of regeneration; in the story of Naaman, the doctrine of repentance; in another chapter the doctrine of the final judgment; and in the chapters on The Lamb of God, and on David, the central Christian doctrine of the Lord Jesus Christ, the only Lord and Saviour. The spiritual lessons of the Word are presented not in any remote and abstract way, but we are shown the universal and eternal truths in terms of our modern life and of our personal experience. A brief extract may serve to illustrate the simple style of the book, and its manner of bringing home the Scriptures as the Lord's message to the world to-day and to every soul.

> The waters of the Jordan stand for the earliest simple lessons of obedience of God's commandments. These, and these alone, serve to

introduce man into heaven and the church, or—what is the same—into genuine and living relations with the Lord Himself.

Surely there is no further need to ask why the prophet sent Naaman to the Jordan, to be healed of his leprosy. That disease, like all bodily ailments, was a type of some spiritual malady. It represented a false and perverted state of thought and life. How could it be cured? How, indeed, except by learning the Lord's truth, and living it. That truth is found in the revealed Word. It lies plainly before the eyes of men in the Decalogue and in other teachings of Scripture. Some objector says, These teachings are nothing unusual; everybody knows the difference between right and wrong; there are certain principles of morality common to all mankind. Why should we go to the Bible for them? All that is essential to a good and orderly life may be found elsewhere. It is taught in ancient philosophy. It is embodied in the ethical systems of to-day. What use is there in claiming Divine authority for it? If a man lives aright, does it matter what he believes? Is not one form of faith just as good as another?

This mode of reasoning is familiar to us all. It is the modern way of saying that there is no special virtue in the waters of the Jordan. It is Naaman's exclamation translated into the language of our times: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" It is true that Damascus was outwardly near to the land of Canaan. But it is also true that it belonged to a wholly different country,—a country which was often hostile to Israel. Accordingly that country, Syria, represents the state of those who are outside the church, and not ready to receive its teachings. It is a state which is sufficient unto itself, and cares for nothing that the church can give.

Wherefore it despises the Jordan, as being no better than any other stream. It rejects the Bible, as having no more healing power than any other book. It esteems a godless life, if only it be outwardly virtuous, as highly as a life which clearly draws its inspiration from above. This is the distinction which our text points out; and its great lesson is, that only by shunning evils in the Lord's name, and because He forbids them, can our sins be washed away.

WILLIAM L. WORCESTER.

WHAT CONSTITUTES SPIRITUAL LIVING?*

To the consciousness of every thoughtful person there repeatedly comes the recognition of grave defects in the

* *What Constitutes Spiritual Living; and How Can It Be Realized in the World To-day?* By REV. JOHN GODDARD. New York: New-Church Board of Publication. [1911.] 73 pp., 12mo. Portrait. Price 25 cents.

world about us, and of the need that someone should exhort it to consider its ways and reform. Various are the messages that at different times we may feel impelled to utter; but in this little work on "What Constitutes Spiritual Living, and How Can It Be Realized in the World To-day?" we have a message which, perhaps more than any other, has been borne in upon one of our older New-Church clergymen as especially needed by the world of the present,—the message of the well-purposed life, the life that is properly centered in the Lord, and is actually striving to serve humanity in useful ways.

As a young man approaches maturity, and is about to enter into the activities of the world, the question of what he is to do inevitably faces him. It is a momentous question, fraught with more than appears on the surface. While many young men, perhaps most,—whether from very limited opportunity of choice, or from indifference to the real worth of an occupation,—accept the first opening that offers, provided the remuneration promised meets with their approval, some there are who are not content to enter upon a line of work until they have brought it to the test of the principle of use. "Does this occupation serve a positive use in the world? Is it a use in harmony with the commands of love to God and love to man?" These are questions that every man should ask with regard to his occupation; and if he can unreservedly answer them in the affirmative, he may be sure that the most fundamental conditions of spiritual living, so far as his daily work is concerned, are an actuality, and the real spirituality of his living is then wholly a personal problem. If he cannot answer them in the affirmative, woe will be to him if he does not speedily change his occupation. That these questions are too seldom asked is evidenced by the immense waste of human toil in ways that profit humanity little, or not at all. Tested by this touch-stone, how many stately temples to Mammon would crumble to dust!

Mr. Goddard defines spiritual living as follows:—

> Spiritual living is, first of all, living from spiritual motives. . . . [It]

includes two factors. First, an interior, secret, ruling love of righteousness, or unselfishness, which, more or less directly, is recognized as coming from God to the individual spirit. Second, the endeavor to realize this spirit, or to incarnate itself in all the purposes, the thoughts, the activities, of the daily life in the world. It strives to bring the life of love to God and love to man forth to view. (pp. 8 and 16.)

Concerning the means of cultivating the spiritual tone of one's life, Mr. Goddard dwells briefly upon a number of factors: the faithful observance of the Sabbath; the habit of meditation on religious matters; the frequent and devout reading of the Word of the Lord; the preservation and strengthening of the Ideal Life; etc. As bearing upon this last mentioned factor, we cannot forbear quoting from Emerson the following golden passage:—

> You will hear every day the maxims of a low prudence. You will hear that the first duty is to get land and money, place and name. "What is this Truth you seek? what is this Beauty?" men will ask, with derision. If, nevertheless, God have called any of you to explore truth and beauty, be bold, be firm, be true. When you shall say:—"As others do, so will I; I renounce, I am sorry for it, my early visions; I must eat the good of the land, and let learning and romantic expectations go until a more convenient season,"—then dies the man in you; then once more perish the buds of art, and poetry, and science, as they have died already in a thousand thousand men. The hour of that choice is the crisis of your history; and see that you hold yourself fast by the intellect. (Literary Ethics, peroration.)

As a final word we may add that we rejoice that the noble message of the little book before us, so worthy of constant world-wide reiteration, is presented in a form suited to wide circulation among those who need to hear it. When any one of us knows of an acquaintance whose life would not bear questioning of this sort, but might be changed for the better if his ears could be opened to hear it, we have the opportunity of doing a good deed by sending him a copy of this book, which is so acceptable in typography and general appearance as to invite reading.

B. A. WHITTEMORE.

DE SALE COMMUNI [CONCERNING COMMON SALT].*

A RELIGIOUS journal would be hardly the place for notice of a technical work on a special department of industrial chemistry, were it not that everything relating to the personality of Swedenborg is of sufficient interest to the New Church to make the publication of a new posthumous work by him "On Common Salt," a means for further appreciation of the extraordinary breadth of a mind equally at home in the highest reaches of philosophy and in the careful prescription of the minute details of applied science.

The present work on the methods for obtaining common salt, and for the manufacture of some of its by-products, appears to be the opening section of a projected continuation of the great *Philosophical and Mineral Treatises*, constituting a fourth volume of the series, written in the style of the immediately preceding ones which treat of the metallurgy of iron and copper.

There are few chemical operations which have changed less in the course of ages than those involved in the production of common salt, and the present treatise would almost serve as a text book of the art today. This, however, does not apply to the chemical decompositions described, for these are now obsolete. The book narrates the variations in the process of salt manufacture which are employed in different localities, and gives technical names which generations of workmen have evolved for the various stages of the operation. These are often so peculiar that it would be difficult to comprehend their meaning without the explanations and figures which are supplied here. The work has been carefully edited by Mr. Acton, and is a valuable contribution to the history of Chemistry.

FRANK W. VERY.

* *De Sale Communi*, hoc est de sale fossili, vel gemmeo, marino et fontano. Emanuelis Swedenborg. Opus posthumum. Ad fidem exemplaris manuscripti ex autographo in Bibliotheca Regiæ Academicæ Sueciæ asservato. Nunc primum edidit Alfred Acton. Swedenborg Scientific Association, Philadelphia, Pa. 1910. 166 pp.

THE NATIONAL CHURCH OF SWEDEN.*

THE history of the Church in Sweden is interesting on its own account, but to the New-Churchman it has the additional interest of giving the historical background of Swedenborg's religious life. Bishop Wordsworth's high position in the Church of England insures a sympathetic appreciation of the struggles of the Swedish people for protestant freedom, and for the status of a national church.

The book aims to give some knowledge of the life of the people as a whole, their political and national life as well as the history of the Church. So the story begins with the earliest times and sketches the stone, bronze, and iron ages, up to the period of the vikings and the introduction of Christianity. The story of the conversion of Sweden to Christianity is told,—a period of three hundred years, from 830 to 1130 A.D. Then the period of the "Romanized church" is dealt with, from the establishment of the first Archbishopric in Sweden (1150) to the "Protestant Reformation" (1520). The first Christian missionaries to Sweden were, of course, Roman Catholics of various nationalities, German, Danish, and also English; but owing to the race characteristics of the Swedish people, the growth of the Church was for several centuries quite free from direct Romish interference. With the lapse of time, however, from the twelfth to the fifteenth century there was a constant effort on the part of Rome to bring the Swedish Church under papal control, and a constant struggle on the part of the people to maintain Church autonomy and freedom. Finally the forces of the protestant reformation swept over Sweden from Germany. The Swedish Church became Lutheran in doctrine, but in form remained Episcopal. The great kings, Gustavus Vasa and Gustavus Adolphus, with the great bishops of the period, worked strenously and successfully to guide the national

* *The National Church of Sweden.* By JOHN WORDSWORTH, D.D., Bishop of Salisbury. Delivered in St. James' Church, Chicago, 24-29th October, 1910. London: A. R. Mowbray & Co., Ltd. 1911. 459 pp., 8vo.

religious spirit in the development of a thoroughly organized National Swedish Church.

It is interesting to note that in these organizing efforts, one of the most absorbing and most difficult tasks was to perfect a uniform liturgy and to secure its general adoption by the people of the several congregations. It is quite natural that Bishop Wordsworth should pay particular attention to this feature of the Church history; and in fact the book is largely taken up with the details of Church organization.

Early in the eighteenth century when protestantism began to break up into sects, Sweden was invaded first by the pietists and then by other more extravagant sectarian movements, and these had the effect of keeping the Church in greater or less disquietude; but in spite of such movements (which were more or less widely popular), the Church maintained its national and organic character. Such in outline is the story here set before us.

The book, as the title-page shows, is the published form of a course of lectures delivered under the auspices of the Western Theological Seminary, Chicago, 1910. It was, as we are told in the preface, one of the annual lecture courses provided for by the will of Bishop Hale in an endowment known as "The Hale Lectures." By the terms of the will the lectures must treat of one of the following subjects: (a) Liturgies and Liturgics; (b) Church Hymns and Church Music; (c) The History of the Eastern Churches; (d) The History of National Churches; or (e) Contemporaneous Church History.

The lecture form is preserved throughout the volume, though in actual delivery the material suffered considerable compression, while the last section was written subsequently and is really an addition to the lectures proper. The motive which led to the writing in the first instance was Bishop Wordsworth's interest in a proposal made at the Lambeth Conference (1908) to establish some sort of alliance between the Church of England and the Church of Sweden. Both being in form of organization Episcopal Churches, the English bishops warmly favored the proposal, and Bishop

Wordsworth's prominence in the movement there instituted, led to the invitation in December, 1909, from the Western Theological Seminary to deliver the "Hale Lectures." After nine months' preparation, the lectures were completed and ready for delivery. From this account it does not seem that Bishop Wordsworth was a special student of Swedish history in general, or of Swedish Church history in particular; but nevertheless it is evident that he entered upon his task *con amore*. As a Churchman he was in hearty sympathy with the movement; and this gave the special motive for interest in the Swedish Church, especially in its national character.

As a matter of fact the narrative shows the advantages and the disadvantages of this Churchman's attitude. The story is told in the atmosphere of an Episcopal clergyman, sometimes with warm intimacy when concerned with Church polity and incidents, usually with rather cold remoteness when treating of the persons, events, and movements of the general history of the people and nation. At times the narrative is the vehicle of genuine human sympathy, and shows no little historical insight and grasp; at other times it descends to the level of Church gossip, and is not free from the cant of the order. On the whole it is too scrappy, and the lecture tone is often obtrusive. The book has a theme which is felt to be interesting, but the interest is not sustained at a sufficiently high level to give it the value of history in the proper sense of the word. The growth of the sentiment of nationality, and the organization of this sentiment in the institutions of Church and state, are kept more or less constantly in view; but haste in the writing as well as in gathering the materials shows itself in the lack of continuity and coherence, qualities which are not attainable without that prolonged intimacy with the events described which is secured by constant exercise of the historical imagination in living over the course of events in long familiar series. For these reasons the work before us is properly described by the phrase, a course of lectures; for it is not in the strict sense, or perhaps it should be said in the best sense, history. In fact this could hardly be ex-

pected of a man of Bishop Wordsworth's preoccupations and interests. He had no opportunity, even if he had possessed the qualifications, to study deeply the movements of national life he was called upon to describe. His knowledge of the men and events was necessarily superficial. It would have been impossible for any one in so short a time to familiarize himself with the original documents necessary to a real acquaintance with the details of his subject. So in spite of considerable skill, much good sense, and a direct simple easy style, the author has not met the requirements of a trustworthy and valuable history. For the present undertaking, it would be too much of a task to attempt to justify these observations by detailed criticism; and therefore we must content ourselves with giving impressions of the book as a whole.

In studying the history of Sweden the New-Churchman is naturally interested in the period which forms the historical context of the life of Swedenborg. According to our narrative, Swedenborg falls partly in the period of the "Great Kings and Bishops" (1593-1718) and partly in "The Time of Freedom and Neology" (1718-1812). As a result of the efforts of the great kings, Gustavus Vasa and Gustavus Adolphus, and the great bishops, protestantism had been firmly established by the middle of the seventeenth century, and by the time of Charles XI (1660-1697), the various questions of church polity and organization which had given rise to centuries of discussion, dissension, and to so much constructive and reconstructive effort, were finally settled. Just before Swedenborg's birth the "syncretistic heresy" had been overcome, and church order fully established. A little later, when Swedenborg was about twelve years old, pietism invaded Sweden, and made a serious impression in religious circles, and even upon such men as Bishop Swedberg and Eric Benzelius; but it soon aroused the opposition of the church authorities, and measures were taken to suppress it. It is interesting to note that Swedenborg's boyhood and early manhood were spent under the direct influence of two men, his father and his brother-in-law Eric Benzelius, who

perhaps represented the best elements in the Church of that day. Swedberg is prominently referred to in the narrative as taking a leading part in the reformative and constructive movements of the day, but as "having some of the visionary spirit of his famous son." The most significant reference is to the effect that he was "a severe critic of the idea that justification by faith alone meant faith without good works."

> To him faith was rightly a matter of the will and heart, very different from the "fides historica" which many Swedes of his day regarded as a sufficient substitute. . . . Of such persons he wrote. . . . "How ill most Lutherans understand Luther's doctrine, how ill they understand what faith in our Saviour the Lord Jesus Christ is! . . . If they go to Church, and at certain times in the year to the Lord's Supper, and at the same time live in all sorts of sinful works of the flesh, it's no matter: 'sola fides,' strong faith shall do the business for them."

Here we seem to see the source of Swedenborg's early impressions as to the nature of "faith alone," and his attitude of opposition to it. But, according to our narrative, the earnest old bishop continues,—"My God, ... raise up another Luther, who, with like freedom and blessed effect may again restore a Christian life." Little did the old Bishop know that his prayer was to be answered in the person of his own son. From this language we can judge, in general, of the kind of influences the son received from his father. It is plain from the father's position and from his lively participation in the affairs of the Church, that his son from early childhood was in close and familiar contact with the religious opinions and discussions of the day. So far then Swedenborg's early life was a part of the religious history of Sweden, and should be studied in connection therewith. Our author, however, seems to regard Swedenborg rather as an isolated phenomenon, with little or no vital relation to the history of his country. He presents him

> As one of the most striking figures in the whole history of Sweden, and particularly in the religious history of that country in the eighteenth century. . . . [one] whose career and character exhibit something of the same restless and audacious genius in exploring the mysteries of the unseen world, as that of Birgitta in the mediæval period.

Then follows the story of Swedenborg's life, taken partly from Wilkinson and partly from White: from White apparently, the references to the mining proclivities of the maternal ancestors, and the religiosity of his childhood; from Wilkinson, it seems, (omitting the University period) the account of his first tour of travel, the subsequent activities on his return, in particular his actual and proposed inventions, the publication of *Daedalus Hyperboreus*, the friendship of Charles XII, his services as engineer, the appointment as Assessor of Mines, etc. The brief account of the Scientific Works seems in the main to follow Wilkinson.

The period of illumination is introduced with the remark: "It was unfortunate for Swedenborg as a man of science in his own day that the great change took place in 1743-45, which turned him from an inquirer into a seer, from a philospher and man of science into a theosophist." The motive for passing from mathematics and physics to physiology, biology and psychology, is properly recognized as the search for the soul. It is suggested that the influences exercised on him in his religious development have not been clearly investigated; and the attempt is made to point out connections with Muggleton and with Dippel. In this the author shows a very superficial knowledge of Swedenborg's teachings. It is true that Swedenborg's historical relations have not been sufficiently made out; but his own statement, that he had not read anything of the systematic theologians, must be borne in mind; and furthermore it is clear from internal evidence that his religious and philosophical views were not derived from such sources. Whatever coincidences there may be with traditional theologies, are due to common Christian possession rather than historical dependence. In the case before us, we happen to know that Swedenborg speaks of Dippel's character and position in the spiritual world in such a way as to preclude any suggestion of dependence upon him.

White's account of the Brockmer story is relied on as evidence that Swedenborg had an acute attack of mania; and what Swedenborg says about internal breathing is connected

with the practice of the Hindoo ascetics, and made to serve as the basis of a theory of Swedenborg's condition. Ever since Herder's ill-considered attempt, critics have thought it incumbent on themselves to offer some theory of Swedenborg's alleged visions which assumes at the outset that he was insane. In this case the theory proceeds as follows:—

> Long practice in holding the breath does enable a man to hypnotize himself to a certain degree. . . . [The blood becomes] overcharged with carbonic dioxide, and this produces a state of coma or trance, sometimes ecstatic, sometimes passive, in which a train of thought already begun may be carried on, or a suggestion be received from the outside and developed without the control of reason. . . . It was in such a condition as this that Swedenborg received the revelations which have filled his later books,—revelations only differing from those of other seers in their fulness and in a certain degree of power and grandeur, such as the man's large and active mind would lead one to expect, but thoroughly tinged with his own passions and prejudices, and suffering from the limitations of his religious experience. (p.342.)

This is a fair sample of the explanations frequently offered by hostile critics to account for Swedenborg's remarkable career. They one and all assume, in the face of positive evidence internal and external to the contrary, that he was insane, the chronic subject of hallucinations and of systematic visions; and they usually end in self-contradiction, as in the conspicuous instance of Dr. Ireland, who, in his book "Through the Ivory Gate," ends an elaborate discussion of Swedenborg's case with the fatal admission: "It is remarkable that Swedenborg retained to the last his mental serenity." In other words, according to Dr. Ireland, Swedenborg was both insane and serene, and both at an extraordinarily high intellectual, moral, and spiritual level, as is admitted by all. The obvious weakness of such explanations is that they start out with the assumption that the spiritual world is purely imaginary, and intercourse with spirits all the more so. Accordingly any one who claims to have entered the spiritual world and conversed with the spirits there, is *ipso facto* the subject of delusions. This assumption is a part of the materialism of scientific method; and this has no firmer basis than materialism in philosophy.

Bishop Wordsworth, as is perhaps natural for a man in his position and under the influences of his sectarian environment, seems wholly bent on explaining Swedenborg away, rather than understanding and appreciating him. He labors to show that the intellectual activities of his religious period were merely the prolongation in the realm of delusion of what he had been and had done in his scientific period. Swedenborg's view of the Bible, and his doctrine of the spiritual sense, are treated both lightly and unfairly, and are accounted for by referring them to certain historical parallels. To quote:—

> His attitude towards the Holy Scripture is a peculiar one. He uses grand language about it, but he deals with it very freely after the manner of the ancient gnostics. Like Marcion he has a canon of Scripture of his own. . . . . Holy Scripture, according to his teaching, is divine, and, in fact, an incarnation of the Son of God. . . . He rejects from it all that does not seem to him divine,—that is, all that does not fit in with his theory of the other world. . . . This theory is made further possible by the doctrine of the spiritual sense of Scripture and by that of correspondences. . . . This, of course, has its partial justification in our Lord's parables, and in the teaching of the Fathers as to the mystical sense of Scripture. . . . The memorable relations with which Swedenborg illustrates the larger sections of his book indeed often remind us of the "Similitudes" of Hermas. (p. 344.)

The effort here seems to be to dismiss the subject as easily as possible rather than to appreciate it.

For his estimate of Swedenborg's theological and philosophical position, the author relies on Dorner's "History of Protestant Theology," and follows Dorner in both his errors and his misinterpretations. Dorner himself seems to depend on Schneckenburg, Haug, and Hauber. In other words, neither Dorner nor Bishop Wordsworth himself has taken the trouble to read Swedenborg; and consequently they both give caricatures of his system, as will appear from the following quotations:—

> His doctrine is essentially monistic or pantheistic, and also rationalistic. . . . Besides this very gnostic theory of the Universe, the chief peculiarity of Swedenborg's theology is the position which he (in company with Muggleton) assigns to our Lord Jesus Christ. . . . He has what is called a Sabellian, or Unitarian, doctrine of the Trinity. . . .

Christ is the true one man in whom dwells the true Trinity. . . . He [Swedenborg] has but little reference to, or interest in, the historical Christ, the Christ of the four Gospels. . . . He rejects as unnecessary the Atonement and the principle of Mediation. . . . The whole character of Swedenborg's religious system is rationalistic [mystic rationalism, Dorner says].

We have dwelt at some length on the treatment of Swedenborg in this book, partly to exemplify the author's characteristics as an historian, and partly to show how far the world of scholarship at large is from appreciating Swedenborg the quotations adduced are sufficient to show this without comment. We conclude with the author's summing up of Swedenborg's final significance:—

Swedenborg is interesting as a man rather than as a seer. There are beauties in his writings, and there are grave defects, especially their occasional coarseness, their frequent triviality, and their abundant tediousness. His theology is only explicable, and in a measure defensible, as a reaction against the sterile orthodoxy of his day. It may help the Church historian to understand the better gnostics of the primitive church. . . . But it has clearly no future inside Christendom itself. (p. 347).

The Bishop is mistaken; for the future of Christendom itself depends on the doctrine that Christ is God, that the Bible is God's Word, and that religion is the divine life in the soul of man. L. F. H.

PSYCHIC PHENOMENA, SCIENCE, AND IMMORTALITY.*

THIS book is of great interest to a New-Churchman on account of its constant reaching out after what Swedenborg discovered in the purest substances of nature, and especially in the marvelous organism of those substances which connects the mind with the body, and which he named the *limbus*

* *Psychic Phenomena, Science, and Immortality:* Being a further excursion into unseen realms beyond the point previously explored in "Modern Light on Immortality" and a sequel to that previous record. By HENRY FRANK, Member of the American Institute for Scientific Research, etc. Boston: Sherman, French & Company. 1911. 556 pp., 12mo. Cloth, $2.25 net.

(a Latin word meaning "the border," because this organism is on the border of the natural and adjacent to the spiritual). Mr. Frank's search is for precisely such an organism, but it does not seem to occur to him that a purer atmosphere than the ether is required for it; hence he ascribes its functions to the purest elements of the nerve cells in the ether. And he acknowledges his indebtedness to the recent discoveries of the new science of radio-activity for the materials of his reasoning.

He calls attention to certain forces that have been discovered residing within the ultimate plasm of the cell, and asks if this is not where mental, or psychic, force has its origin. The release of this force by mental activity he associates with radio-activity, which is now known to be universal in nature (p. 375 *et seq.*). From this he reasons as follows:—

> Now there is a phenomenon accompanying the dissociation of matter to which I wish to call attention. It is known as "emanation," and consists of matter in a state of semi-materiality. Just as the colloidal substances lie between the solid and the fluid states, so the emanations lie between the material and the immaterial. Their properties are wholly different from those of material bodies. . . . As the substance of which the cell of life is composed is colloidal and phosphorescent, thus indicating it is in a state of decomposition, it must be that it gives out a semi-material product, or an emanation. Although all bodies are radio-active and therefore emit the emanation referred to, it has yet been examined in only one or two substances, such as thorium and radium. It is a sort of gas, as it can be condensed under certain conditions. One remarkable characteristic of the emanation is that while its presence can be localized because of its phosphorescence when condensed, yet it cannot be measured by the balance. Another property is that it vanishes spontaneously by transforming itself into electrical particles. It is this property which Le Bon emphasizes to support his theory of a substance between material and immaterial in nature. I am calling attention to these qualities merely to ask whether, inasmuch as the cell of life is radio-active and therefore must emit an emanation, the entire organism which is built up of a multiplicity of these cell units may not be constantly giving off an emanation which causes the entire organism to be swathed within by a semi-material, imponderable, spontaneously vanishing substance, whose properties are distinguishable wholly from those of the coarser substance of which the cells are composed? May it not also be that this is the

element which actuates the work of the cells throughout the nervous system, and becomes the especial instrumentality of the exercise of the mental forces? (pp. 378-380.)

This he calls the electric body, and suggests that it is the "home of pure spirit, the immediate element of the psychic energy, the source and summoner of the spiritual powers" (p. 383). We read:—

Hence within these [electric] corpuscles abide the only things that are permanent in human experience. The thought that lives in our minds for a day and perishes, lives in these corpuscles forever; or at least as long as the corpuscles survive. If they live beyond the survival of the flesh, is another story, to which we shall shortly revert. Here, then, is the laboratory and library of human life. Here are executed all the chemical transformations of the body; here are transmogrified into substantial form the flitting and subtle visions of the mind, we call our thoughts. Here is the book of life upon whose invisible pages are indelibly written the deeds of human experience! (p. 490.)

Thus he ascribes to this seat of the spirit in the purer substances of the nerve cells, or the electric body, many of the functions which Swedenborg ascribes to the limbus; but he fails to make any distinction at all between natural substances and spiritual. In the ether he finds, in the light of modern science, the ponderable becoming imponderable, the material vanishing in ether vibrations, and the physical transformed into psychical phenomena (p. 355); hence he concludes that the psychical force operates, not into the coarser substances of the visible body directly, but into "an insensible, impalpable element, or energy, which emanates from the decomposition of the primal material atoms" (p. 384). Swedenborg goes much farther in showing that there is another atmosphere, purer than the ether, which he names the aura, in which gravitation acts instantaneously, and whose modes of activity are more mental than material. This is needed to clear up much that is obscure in Mr. Frank's reasoning. But it is gratifying to find that he is working in this direction; and certainly he has brought together a great deal of valuable and interesting material from his studies in biology and psychology which will help to illustrate the functions of the limbus.

But when he raises the main question which he has in view, namely, whether the mind may not continue to exist and retain its identity in the purer substances of nature after the grosser and visible organisms of the body have disintegrated in death, he seems to confess his own failure, for he finds nothing decisive. But Swedenborg answers the same question with full scientific and rational demonstration, when his works are studied as a whole. Some suggestion of how he does so may be given by the following extracts:—

Man first puts on the grosser things of nature; his body is from them; but by death he puts these off, and retains the purer things of nature which are nearest to spiritual things; and these then are his containments. (Divine Love and Wisdom, n. 220.)

Man's mind consists of spiritual substances, and at the same time of natural substances: thought comes from its spiritual substances, but not from its natural substances; these substances recede when man dies, but not the spiritual substances; wherefore that same mind after death, when man becomes a spirit or angel, remains in a form similar to that in which it was in the world. The natural substances of that mind, which, as was said, recede by death, constitute the cutaneous covering of the spiritual body in which spirits and angels are. (Divine Love and Wisdom, n. 257.)

H. C. H.

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